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THE RULES OF Civility;

OR,

Certain Ways of Deportment observed amongſt all perſons of Quality upon ſeveral Occaſions.

Newly reviſed and much Enlarged.

LONDON,
Printed for *J. Martyn*, and *J. Starkey*, at the *Bell* in St. *Paul's* Church-Yard, and the *Mitre* in *Fleet-ſtreet*, near *Temple-Bar*,
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BRITISH
MUSEUM

THE ADVERTISEMENT.

THis Treatiſe was never intended for the Preſs, but in Anſwer to a Gentleman of Provence, *who being the Authors particular Friend, deſired ſome few Precepts of Civility for his Son, at that time come newly from the Academy, and deſigned for the Court.*

The Publication was judged uſeful, not only to ſuch as had Children to bring up, but to others alſo, who though advanced in years, might be defective notwithſtanding, in the exactneſs and

punctilio of Civility, ſo indiſpenſably neceſſary in the Converſation of the World.

Upon which conſideration he was induced to ſuperadd ſomething to the Ladies alſo, that both Sexes might participate of the profit. But as this Work cannot have relation to any but the Gentry, even ſo to them it is preſented in a different manner: For, there being many perſons (he is ſenſible) to whom theſe Rules are unneceſſary, and who, if they pleaſed, could exhibit much better directions; to them it is he does moſt earneſtly apply himſelf, that they would not only correct what is corrigible in his, but tranſmit to the Printer what other Notes and Obſervations, upon this ſubject, they ſhall make of their own; to the end, that if it be judged worthy of a ſecond Impreſſion, it may

come

come forth more copious and compleat.

For others, who not having opportunity or convenience of repairing to Court, and learning theſe Rudiments of Civility in their proper School; our hope is, with the leaſt docibility (without which they are capable of nothing) they will reap their advantage, and thank us for our deſign of gratifying them.

And that the ſucceſs of this Enterpriſe might correſpond the better to the Deſign, it is not impertinent to advertiſe, that whilſt this Treatiſe was in the Preſs, there was another put forth, Intituled, The Education of a Prince; *which was the labours of two of the moſt Eminent Wits of our Age. It would not be amiſs, I ſay, if this Treatiſe were peruſed, to impregnate our minds, &*

diſpoſe them to the practice of ſuch Vertues as are neceſſary for our ſeveral conditions; that ſo our Civility being laid upon a ſolid foundation, may be a real Ornament to our Prudence and Learning; whereas without the concomitancy of Vertue, it is nothing elſe but a Phantaſm, or Maſquerade.

But above all, it would be convenient, if we not only peruſe, but ſtudy, and that accurately, the Treatiſe of Chriſtian Civility, *very properly bound up with the two other, and not ſo ſhort and ſuccinct; which two Books, by the ſeaſonableneſs of their Edition, ſeemed to be put out by theſe Excellent Maſters, in aſſiſtance to mine: For their's comprehending the Theory and General Principles of Civility, and mine the particular practice; their's ſerving*

ving as the Firſt Part, and mine as the Second; betwixt both, the Work may be compleat, if it be no arrogance to add a piece, low in its price, and inconſiderable in its materials, to a Fabrick of intrinſecal Riches, and of incomparable Architecture.

The

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THE

THE
Rules of *Civility*:

OR,

Certain Ways of Deportment obſerved in *France* among all Perſons of Quality, upon ſeveral Occaſions.

CHAP. I.

The deſign of this Treatiſe, and in what Civility conſiſts.

THE Civility we propoſe in this Treatiſe, is nothing but the modeſty and *decorum* that every man ought to obſerve both in his Words and his Actions: It is not

(in my opinion) to be expected that we ſhould concern our ſelves with the *bonne grace*, air, and attraction that is many times conſpicuous in the actions of ſeveral perſons, who by particular, and natural felicity, do pleaſe every body in every thing they do: No certain Rules can be preſcrib'd for the acquiſition of that faculty, as proceeding meerly from the liberality of Nature.

To pleaſe the corporal Eye, is no great matter, unleſs at the ſame time we can make our ſelves grateful to the Eye of the mind; and therefore, that outward Grace is not to be look'd upon as the true principle of politeneſs; we muſt labour for ſomething more ſolid, that may ſhew the good diſpoſition within, as well as the graceful comelineſs without. For

For were nothing to be respected but that Outward Grace, those who are unhappy in any corporal deformity, would pass for Monsters among men; whereas if their minds be well cultivated and imbellish'd, their actions may be as grateful and agreeable, as the actions of the other.

So then to compleat our selves in true politeness, we need go no farther than the Rules of Civility; and that Civility being nothing but a certain modesty and courteous disposition which is to accompany us in all our actions, we could not discourse more properly of any other virtue (if we were capable) seeing it directs us to the acquisition of a thing, that conciliates applause, and the affection of the whole world.

CHAP. II.

The definition, circumſtances, and different kinds of Civility.

ACcording to the definition of the Antients, *Civility is a Science that teaches to diſpoſe our words and actions in their proper and juſt places.* But that Science is unpracticable without an exact obſervation of theſe four circumſtances; *Our own age and condition. The quality of the perſon with whom we converſe. The time. And the place of our Converſation.*

Theſe Rules, tending to the conſideration of our ſelves, the perſons with whom we diſcourſe, and the obſervation of times and places, are ſo neceſſary, that to be defective in any one

one of them, renders all our actions disagreable and ungrateful, be our intentions never so good.

But it would be very hard to adapt our Rules exactly, to all men universally, to all Places in the World, and to all the Times of our life; I am sensible what is decent and commendable in one Nation, is ridiculous in another: and that a thing may be proper and plausible at one time, that a while after would be unseasonable and troublesome.

By reason therefore of this variety, I shall treat only of the Civility in use among Christians, and particularly in *France*; after which by certain divisions and Examples, I shall make the practice of it more distinct and intelligible.

As to that which relates to Embaſſies, or publick imployments, either in *France*, or in Foreign Countries, I ſhall refer my Reader to the Maſters of Ceremonies, or ſuch as have travail'd in thoſe Equipages to give him information.

And indeed who can diſplay the manners of all the different Nations to which the youth that we pretend to inſtruct may have occaſion to travail? Or what Rules of Civility can be given? Foraſmuch as ſome Nations have no Civility at all in compariſon with *France*: The Civility of others is different, and would rather clog and corrupt the minds of our youth, than contribute to their improvement: Among other Countries again, their Ceremonies are too much, that is to ſay they are ſo formal, affected,

affected, and regular, that a Trade is as ſoon learn'd, as how to demean ones ſelf according to their Model; and when it was learn'd, it would be nothing to our Civility, for that ought in a manner to be natural, being nothing but Modeſty, which conſiſts not in a preciſe number of ſteps, nor in certain methods of ſpeaking (as Hypocriſie does) but rather fills our minds with Chriſtian humility, and teaches us reſpect to other people, and contempt of our ſelves.

It is not then to be lamented if our young Gentlemen are not in this Book preſented with all thoſe different Ceremonies; it being moſt certain, that whoever is indued with this Modeſty (which is indeed the only Civility) cannot be reputed rude or uncivil in what Nation ſoever

he comes, especially if he be instituted according to the French Model.

In a word, the modesty we intend, if understood right, is nothing but humility. I am sensible, and it is every days experience, that there are many persons who pass for civil, and well-bred, who are really otherwise, concealing great vanity and self love, under a counterfeit modesty. However, if their humility be counterfeit, they are glad to pretend to it, which confirms our principle very much, and shews a necessity of it, and that modesty and humility are the same thing. As to the deceit or integrity of the heart, God himself judges afterwards, and for the most part he does it so effectually that he confounds those double dealers in their enterprizes, and lays

lays them and their colluſions ſo open (how formal and elaborate ſoever they be) that they are eaſily diſcover'd. So then it is true humility that is to be the foundation of our actions, which being practiſed by perſons of the higheſt quality (whoſe rank, or birth, or fortune, not being able to exempt them, for as much as the greateſt men are indebted to their humility for their reſpect among wiſe men) is nothing elſe but the modeſty and humility recommended in this Treatiſe.

And this virtue conſiſting not only in a meek and moderate opinion of our ſelves, but in a gentile preference of the ſatisfaction and accommodation of other people before our own; and an abhorrence and deteſtation of any thing that may diſ-

oblige them; who ever is indued with this happy, diſpoſition, is certainly modeſt, & the reaſon is, becauſe as there is nothing more offenſive and unpleaſing than Vanity and Pride; ſo there is nothing more agreeable, and gains more upon the affections of the whole World, than affability and condeſcenſion. It is a Character that God Almighty has imprinted upon all the Virtues, to make them pleaſing to every body, but in a more intenſe and peculiar manner to the virtue of humility.

And it is obſerved, that though a modeſt man may not perhaps be ſo adroit and plauſible in ſome of his actions, yet he has this advantage, that men will rather excuſe than reproach him; whereas an arrogant proud man diſobliges in every thing he does,

does, let his outward Grace or accompliſhment be never ſo well. So then modeſty is the effect of humility, as the comelineſs and decency of our actions is the effect of our modeſty.

CHAP. III.

The diſcerning betwixt things decent and indecent according to cuſtom.

TO this may be added the diſtinction betwixt things decent and indecent, convenient and inconvenient; For let a man be never ſo humble, if he be ſtupid and inſenſible, he will never paſs for modeſt or civil, nor be fit for the Converſation of perſons of quality. So that to arrive at this power of diſcriminating

minating betwixt things decent and indecent, it is principally neceſſary that we have a ſound judgment, and natural underſtanding to diſcern the different qualities of things; for many times for want of wit, we miſtake, and making a myſtery of trifles, paſs over other things ſlightly that are much more conſiderable.

The next thing to be exactly obſerved, is, what Cuſtom has eſtabliſht among us for decent, and what it has exploded as indecent.

And a third thing there is likewiſe of no little importance, and that is, taking particular care how we confound Familiarity with Civility.

In the firſt Caſe, no precepts can be given; it is a natural faculty, and not to be ſupply'd totally

tally by Art; though indeed by good education, and diligent care, we may in ſome meaſure rectify that defect.

In the ſecond, we muſt know that cuſtom is formed by the general conſent of perſons of quality, and certain innate principles of Civility naturally imprinted in us; ſo that cuſtom is to be our guide and model only in ſuch things as nature ſuggeſts to be decent and good; and we are to follow her caution and reſervedneſs where ſhe judges them otherwiſe.

And indeed we are ſo much oblig'd to conform our ſelves to the Talents that ſhe has given us, that if we exceed her preſcriptions, either in word or deed (as many do who are affected in their language or geſture) that conſtraint immediately

ately discovers it self, and the general inclination that men have for plain dealing, and simplicity, makes that humour appear vain and offensive.

Again, Nature being willing to conceal certain parts of our Bodies, use and custom do so well consent to their concealment, that it would pass among civil persons for great indecency to discover them: and it would be the same in performing such actions, or speaking such words, as nature has forbidden.

In other actions where nature not being so positive, has left us at liberty with other Creatures (as in coughing, sneezing, eating, drinking, *&c.*) for as much as reason does naturally dictate, that the farther we keep from the practice of Beasts, the nearer we come to that perfecti-

on.

on to which nature directs; good breeding and Civility requires that though those actions are naturally indispensible, yet we should perform them at least with as much decency, and as little conformity with the Beasts as is possible.

And it is the same in some things which depend more upon custom than nature, as pulling off the Hat in token of respect: giving precedence at the door, or Table: The right hand or Wall in the street: which formalities are so essentially necessary in good breeding, that should a man neglect to pull off his Hat, and salute another person who had done it to him (though perhaps his condition was inferiour) he would be thought very defective in his education.

The

The third caution, which conſiſts in diſtinguiſhing betwixt being Familiar and Civil, is of the greater neceſſity, becauſe in ſome caſes familiarity and Civility may agree well enough, when in others they are incompatible.

Familiarity I define, *A certain liberty that perſons acting or diſcourſing together do take, which diſpoſes them by ſilent and reciprocal conſent, to underſtand thoſe things innocently meant, which if ſtrictly taken, would be offenſive.*

It is moreover to be conſider'd, that all humane Converſation is either betwixt equal and equal, inferiour and ſuperiour; or ſuperiour and inferiour: betwixt perſons of long, of little, or no acquaintance at all.

Betwixt equals, if their acquaintance

quaintance has been long, familiarity is commendable: if their acquaintance has been little, their familiarity ought to be leſs: but where there has been no acquaintance, it will be rude to be familiar.

From an inferiour to a ſuperiour, though their acquaintance has been great, (without expreſs Command) familiarity is indecent, but where there has been no acquaintance it would be brutiſh and inſolent.

From a ſuperiour to an inferiour, familiarity is not only tolerable, but obliging: So that according to theſe precautions, all our actions in regard of other perſons, are either abſolute or dependant, according to the three premiſed differences of Superiours, equals, or inferiours. To the firſt, all things are lawful, becauſe

becauſe of their eminence and authority; and becauſe we have no right of cenſuring them. To the laſt, nothing is lawful, but what is modeſt and agreeable to our preſcriptions. So that with the two firſt familiarity may be tolerable, but with the laſt by no means (without expreſs Command) and then with great caution.

But becauſe general Rules would be very ſerviceable to a perſon that knew how to apply them, without doubt it would be uſeful to reduce them to certain heads, whereby they would become more intelligible and plain.

To give you therefore an Eſſay, we ſhall begin with ſuch as may conduce to the converſation of an inferiour with his ſuperiour, betwixt whom there had

had been formerly ſome little acquaintance: We will therefore ſuppoſe ſuch a perſon deſirous to be inſtructed; we will attend him in his Viſits to that greater perſon; we will direct and conduct him in all times and places where he may have any occaſion of converſe with him.

CHAP. IV.

How we are to enter into the Houſe of a great Perſon; what is to be obſerved at the door, and what in the Anti Chamber.

AT the door of a Prince, Lord, or great Perſon, it would be uncivil (if ſhut) to knock loud, or above one knock.

At

At the door of his Chamber or Closet, it would be rude to knock; we are only to scratch, and when in a King or Princes Lodgings, our name is demanded by any of the Officers, we must give him our Sirnames only, without the addition of Master.

It is not civil to enter into their Houses or Chambers wrap'd up in a Cloak; in the Court of a King, he who should do so, would be in danger of Correction, and a stranger would be impudent to run in of himself without introduction.

If no body be by to introduce us, we must feel if the door is lock'd or bolted within, if it be, we must not knock, but expect patiently till it be open'd, or scratch gently: if no body comes, we must remove farther off, lest we

we be taken, and thought to be liſtning or ſpies, than which nothing is more offenſive to perſons of quality.

It is but civil likewiſe to be uncover'd in all the rooms of State, and Anti-Chambers, and he that firſt enters, is oblig'd to ſalute firſt.

Some have been ſo refin'd in Foreign parts, that they will neither be cover'd, nor ſit with their backs turn'd toward the Picture of an eminent perſon.

It is not good breeding to deſire a perſon above our own rank to be cover'd; and it is as bad, if we put on our own Hats, being in diſcourſe with an equal or inferiour, not to make him do the like, if he be not a dependant.

And this is to be more particularly obſerv'd where the perſons

ſons are under any Character or quality that may require reſpect; as if they be aged, or Eccleſiaſticks. In that Caſe, if you think not fit to ſpeak to them bluntly, as in theſe terms, *Cover your ſelf Monſieur, or be cover'd, &c.* you may do it by Circumlocution, as by pretending it is cold, or elſe tell him in a familiar way, *Come, be ruled by me for once, let us be cover'd, and lay by this Ceremony.*

If you be inferiour, you muſt have a care (as was ſaid before) to ſpeak to your ſuperiour to be cover'd, or to put on your own Hat till he deſires you; and even then, if his quality be extraordinary, you muſt do it with ſome reluctance, but not ſo as to be troubleſome.

If your diſtance be great, and you very much the ſuperiour; you

you muſt not preſs one too much to be cover'd, that is of ſo inferiour a condition as that he cannot do it without violence to his duty.

It is a rudeneſs that would expoſe a man to an affront, to ſtand with ones Hat on in a Chamber where the King or the Queens Tables are cover'd; or to ſtand cover'd when the Officers paſs by with the Cloth and Napkins.

In the King or Queens Bed-Chamber we muſt ſtand always uncover'd: In the Queens Chamber the Ladies that enter make their Courteſies towards the Bed, nor is it permitted to any to come near, though there be no Baluſtres about it.

Beſides the reverence which the Ladies pay to the Bed, they are oblig'd by way of reſpect to pull

pull of their Scarfs and their Hoods, and ro let down their Gowns; for it is reckon'd a great indecency in any of them to enter the Queens Chamber with their Gowns up, their Vizards upon their face, or any but a thin Hood upon their heads. It is to be obſerv'd likewiſe, that their Courteſy is never to be ſhort, or precipitous, but grave, and low where the room will bear it, and bowing handſomly with the body when they paſs by.

It is likewiſe uncivil to wear a Mask any where in the Company of a perſon of quality, where they may be ſeen, unleſs they be together in a Coach.

It is the ſame to keep on a Mask when they ſalute any one, unleſs at a great diſtance; and even then it is not to be done

done to a perſon of Royal quality.

Where the Curtains are drawn about the Bed, it is unmannerly to ſit down upon the Rails, or to lean upon the Arms or Back of the Kings Chair, which is uſually turn'd againſt the Wall. Nor is it good breeding to walk up and down in the Anti-Chamber, whilſt you are attending: it is expreſly forbidden in the Kings Houſhold, and he who does it ſhall be ſure of a *reprimande* from the Uſhers, and perhaps be turn'd out. To ſing, or whiſtle whilſt you are ſtanding is little better (though it be for your diverſion) and to do it in the ſtreet, or in any other places of Concourſe is ridiculous.

CHAP. V.

How to regulate our Converſation in Company.

AS it is a ſign of inconſiderateneſs and ill breeding to come boldly into a room where perſons of quality are in diſcourſe, unleſs you have buſineſs, or can paſs in unobſerv'd; ſo it is rude, when you do come in to cry out at a diſtance to thoſe with whom you are moſt acquainted (as ſome do with open throat) *Your Servant Monſieur*, or *Madam*, *I wiſh you good Morrow*, &c. But you muſt come in gravely, and when you are come up to them, ſalute them modeſtly, without affectation.

It is no leſs indecent to pull a perſon of quality by the Cloak

or

or Gown, though you have buſineſs with them, it being more manners to attend till ſome fair opportunity is offer'd to ſpeak with them. If they be whiſpering with other perſons, 'tis but civil to retire, and ſtand off, till their diſcourſe be finiſh'd. If your buſineſs be important, and for the advantage of the perſon with whom you would ſpeak, you muſt put your ſelf into ſome place where he may moſt conveniently ſpy you, and approaching reſpectfully in your turn, deliver your ſelf aloud, or privately, as you think moſt convenient.

You muſt be circumſpect likewiſe in your motion, not ſtamping too loud upon the planchers, not drawing your Legs after you, not marching in, as you were leading a dance, nor keep-

ing time with your head or hands, but advancing ſoberly and diſcreetly, without ſtaring or turning your head either one way or other.

If when you come into a room, and the Company in Civility riſe to you, you muſt be ſure not to ſit down in any of their places, but diſpoſe your ſelf ſomewhere elſe, at the lower end of the room, remembring always that it is very abſurd to ſit down and place your ſelf, whilſt there are any perſons of quality ſtanding.

Much more are you to be cautious of inquiring after their diſcourſe, or interrupting them by demanding bluntly, *who ſuch a perſon is?* or, *who it was that ſaid or did ſo and ſo?*

It is likewiſe very uncivil in Company to diſcourſe with any Man,

Man, or to ſpeak to a ſervant in a language that the reſt do not underſtand. It is no leſs to whiſper to another, and laugh when you have ſpoke; for people will be jealous you have ſaid ſomething of them, and with good reaſon be offended.

It would be unneceſſary to adviſe (what is a common document for Children) That when you anſwer *Yes*, or *No*, you muſt always add *Madam*, or *Sir*, &c. It is obvious alſo, that when you anſwer *no* in contradiction to ſome perſon of quality, you muſt not ſay bluntly or poſitively *no*, but by way of Circumlocution, *You will pardon me, Sir. You will excuſe me, Madam, if I preſume to ſay ſo and ſo.* It is ruſtick alſo, and ſavours too much of Country Wit, to add *Monſieur* or *Madam* to any

word that may be taken Equivocally, As to ſay, *This Book is bound up in the ſkin of a Calf, Sir. This is a fine Mare, Madam: Or he was mounted upon an Aſs, Monſieur.*

It is unmannerly to make compariſon with the perſon to whom you are ſpeaking, to diſcover the imperfection of another, as to ſay, *I know ſuch a man very well, I have ſeen him drunk; he is thick ſhoulder'd, or grey-headed, like you.* Or to tell a Lady, ſuch a perſon is of no good reputation, *I know her well, ſhe is fat and ſwarthy, like your Ladyſhip.* 'Tis the ſame rudeneſs to find fault with the defects of a third perſon before another that is unhappy in the ſame; as to ſay before a Lady with a Camous Noſe, *It does not become ſuch a Lady to pretend to be a beauty,*

beauty, with that Camous Noſe. Or to cry, *'Tis pleaſant in troth to ſee a lame perſon find fault with a ſtep in ſuch a Sarabrand,* before a perſon that labours under the ſame imperfection.

It is unhandſome alſo after *Monſieur* or *Madam,* to add the Surname or quality of the perſon to whom you ſpeak, as to ſay, *Yes, Monſieur Cicerville; Yes, Monſieur le Marquis:* You muſt ſay only *yes Sir.*

It is unhandſome likewiſe (as many do) when a thing is ſpoken obligingly to you, to ſay rudely, *You are miſtaken, Sir, it is not ſo.* You muſt rather turn the phraſe, and ſay, *Sir, Your favour amazes me, I have done nothing but my duty.*

When you make relation of an adventure or accident, eſpecially if it be diſhonourable, 'tis

indiſcretion to make uſe of the perſon to whom you ſpeak, inſtead of an indefinite term, as when you ſhould ſay, *He is mad, he ſpeaks unhandſomely, he had a Box on the Ear*, you ſhould by inadvertency make uſe of the ſecond perſon, and tell him, *You are mad, you ſpeak unhandſomely*; or, *you had a Box on the Ear*.

You muſt be careful likewiſe in your relations to forbear commending your ſelf. And, if the paſſage happen'd in the Company of perſons of quality, to ſpeak in the plural number, as to ſay, *We went to ſuch a place*; *We did ſuch a thing, and ſuch a thing*; you muſt mention only the Lord or the perſon of greateſt quality, and ſay, *his Lordſhip went to ſuch a place*; *his Lordſhip did ſo and ſo*.

If

If an eminent perſon plays on your ſide againſt other two, when the Game is up, you muſt not ſay, *we have got the game*, or *we are up*; but *your Lordſhip has got the game*, or *Monſieur, you are up.*

When an inferiour ſpeaks of any thing he did for, or heard from his ſuperiour: He muſt not ſay crudely, *Monſieur, ſuch a one told me ſo*, or, *Monſieur, ſuch a one imploy'd me*, eſpecially, if the ſaid perſon be by: But he muſt ſay, *you did me the honour; you put your ſelf to the trouble to tell me ſo.*

It is to be obſerv'd likewiſe, that the terms of your Compliment muſt agree, as when you ſay, *It was your goodneſs to do me that favour*, it would be rude to ſay, *It was your goodneſs to do me that ſervice.* *Service* and

friendſhip are words to be uſed only among equals, or from a ſuperiour to an inferiour. It would be ridiculous to ſay, *Sir, I beſeech you be ſo kind as to do me ſuch a ſervice, but rather ſuch a grace, ſuch a favour.*

You muſt be cautious likewiſe to uſe Mandatory words to perſons independant, but inſtead of *go, come, do ſuch a thing, ſay ſo and ſo*; you muſt vary the phraſe, and ſay, *you would do well to go to ſuch a place: If you think good, you may come hither: It would not be amiſs to do ſo and ſo.* Inſtead of ſaying, *you would be ridiculous to do ſo and ſo*, you muſt ſay, *It would be ridiculous*, &c.

A perſon pretending to the leaſt competency of diſcretion, would betray himſelf very much to hedge in a diſcourſe of his

Wife,

Wife, his Children, or Relations, before ſtrange Company. If occaſion be offer'd, he may ſpeak of them, but it muſt be modeſtly and not long.

It is not decent to fly out into the praiſe of ones Wife, or to mention her by her Title, or by any other term of dearneſs that is uſed betwixt themſelves: as for a Preſident ſpeaking of his Wife to ſay, *Madam la Preſidente did ſuch a thing: My joy is the handſomeſt; my ſweet is the moſt prudent*, &c. whereas he ſhould ſay only *his Wife.*

When a Woman makes mention of her Husband, ſhe may uſe his name with the addition of *Monſieur*, unleſs his condition be very inferiour: But if the Company before whom ſhe ſpeaks be much above his quality, ſhe is to ſay only my *Husband.*

It

It is not discreet for a man to express too much fondness of his Wife before Company, no more than it is commendable in her to say only *Monsieur* to her Husband at every turn. Yet that is a thing too common among our Citizens Wives.

It is not good manners to inquire too particularly of the Husband concerning his Wife, unless you have not seen her a long time; unless you have been a Voyage, or she had some desperate fit of sickness.

When it is lawful for you to inquire after her, you must not mention her in the same terms with her Husband; for though he cannot call her any thing so properly as *Wife*, yet it would be rude in you to ask him, *I pray Sir, of what age is your Wife*; you must rather say, *I beseech*

ſeech you Sir, of what age is Madam la Preſidente? I wiſh Madam la Mareſhal her health.

It would in like manner be ridiculous if ſpeaking or writing of your Father, you ſhould ſay, *Monſieur, my Father*, or *my Lady my Mother*, which belongs only to Princes and perſons of extraordinary quality. You muſt ſay only, *My Father, my Mother, &c.* as being terms more proper, and ſuitable to their natural affection. Nor is it comely for Children of any conſiderable age to call *Dad*, or *Mam*, eſpecially in an age when thoſe terms are utterly out of faſhion among perſons of quality: But the Children of Noblemen are permitted to ſay my Lord Father.

It is not civil, ſpeaking of a perſon of quality (in his preſence) to a third perſon, to name the perſon

perſon of quality, and carry on the diſcourſe afterwards by the word *he*. For example, if ſpeaking to *Monſieur Alexander* of *Count Harcourt*, in his preſence, you ſhould ſay, *Monſieur did bravely at Caſal*, if *Monſieur Alexander* ſhould ask you *who it was that reliev'd that Town*, you ſhould anſwer *He*. It would be want of reſpect to Count *Harcourt*, eſpecially when he was preſent; you muſt rather bow your ſelf towards him and ſay, *It was Monſieur le Comte there that reliev'd it.*

If a perſon of quality be preſent in Company, and you be ask'd which is he, 'tis not mannerly to point at him with your finger; Nor to deſire a perſon above your condition to preſent your ſervice or reſpects to another.

It would be want of reſpect alſo to intrude your ſelf, or interrupt the diſcourſe when your ſuperiour is ſpeaking to another man, unleſs you be incourag'd, as when he calls you to atteſt what he ſays, or leaves ſomething for you to ſay to his advantage, which modeſty will not permit him to utter himſelf.

It is not civil for you to be the firſt that anſwers, when a queſtion is ask'd in the preſence of your ſuperiours, though the queſtion be but common, *as what hour it is*; or *what day of the month*. You muſt give way to your Superiours, unleſs the queſtion be directed particularly to you.

It is not civil when a perſon of quality heſitates or ſtops in his diſcourſe, for you to ſtrike in, though

though with pretence of helping his memory; as if he were telling us how *Cæsar defeated Pompey at the Battel of of of*, you must not say *Pharsalia*, 'tis better to attend till he recollects, or asks you himself.

Nor is it more civil to correct him in a mistake, it being little less than to upbraid his memory, if it be not a kind of giving him the lie. For Example, if mistaking *Alexander* for *Darius*, he should say, *It was an argument of great tenderness and good nature in* Darius *to weep when he saw* Alexander *dead*, when it was *Alexander* wept at the sight of *Darius*. In this Case you were to expect till the Gentleman remember'd himself, or desired you to direct him; then you may speak, but it must be modestly without arrogance, lest you put

put him out of Countenance.

It is likewiſe indecent, whilſt you are ſpeaking, to addreſs your ſelf often to one perſon, in theſe or ſuch like words: *You underſtand me, Sir; am I intelligible? I know not whether I explain my ſelf, &c.* this arguing a ſuſpicion of his intellect, and is by all means to be avoided: If you obſerve he does not take you, you may repeat it ſhortly again, and illuſtrate it in as few words as is poſſible.

In telling of a ſtory, 'tis ridiculous too often to repeat *quoth he, ſaid ſhe.* And it is as carefully to be avoided the mentioning or reviving any accident or expreſſion that may renew the ſorrows of one that is preſent, or may any other way be apply'd to his mortification or regret, as to ſay, *Good God, how ill-*

ill-favouredly you look! or to a Lady who desires to be thought young, to cry, *Lord, Madam, what a while it is since I had the honour to know your Ladyship first.* Neither are you to interrupt any man in his Narration, out of an opinion you can do it better, for that is a sign of great arrogance and vanity, and is disobliging to every body; but it is otherwise if the discourse be to be prov'd and made good, for the interest of any other person.

It is likewise unhandsome when a person has spoke to say, *If what you speak be true, we are in an ill condition: If what Monsieur tells us be true, we have reason to apprehend.* 'Tis to suspect what he says, which is very disobliging: so that we must rather say thus, *According to what*

what you ſay, and according to Monſieurs allegation.

It is no leſs diſobliging to ſleep, remove to a farther diſtance, to cough or yawn when any in the Company is ſpeaking, it argues wearineſs and uneaſineſs to hear them, which is by all means to be avoided: and when we cannot reſtrain our ſelves, we are to do it ſo privately, that if poſſible, it may not be perceiv'd, which is much better than to interrupt them abſurdly (as many people do) by asking, *what a Clock it is.*

And as it is rude to be ſleepy or doz'd in Company, ſo on the contrary, it is diſagreeable to be pragmatical, or too buſy with your hands, by clapping one another on the ſhoulders, or fooling as ſome too frequently do, which produces exception and

and quarrels many times, unleſs the Company be more than ordinarily diſcreet.

It is not becoming a perſon of quality, when in the Company of Ladies, to handle them roughly: to put his hand in their necks, or their boſoms; to kiſs them by ſurprize; to pull off their Hoods; to ſnatch away their Handkerchiefs; to rob them of their Ribbands, and put them into his Hat; to force their Letters or Books from them; to look into their Papers, *&c.* You muſt be very familiar to uſe them at that rate: and unleſs you be ſo, nothing can be more indecent, or render you more odious.

'Tis no leſs diſreſpectful to bite the nail of your thumb by way of ſcorn and diſdain, and drawing your nail from betwixt your teeth,

teeth, to tell them, *you value not this what they can do*; and the ſame rudeneſs may be committed with a fillip.

It is indecent, in the Company of Ladies, or any other ſerious perſons, to pull off your Cloak, to pull off your Periwig or Doublet, to pair your nails, to pick your teeth, to ſcratch your head, or any other part, to mend your Garter or Shooſtring, or to call for your Gown or your Slippers to put your ſelf at eaſe. It would be as ridiculous as for a Horſe Officer to appear before his General at a Muſter, in his Shooes inſtead of his Boots.

It is as unpleaſing in Company to hear a man always complaining of his illneſs and indiſpoſition: People will attribute it to want of diſcourſe, or lazyneſs,

as

if he meant by that idle and unplauſible pretence, to cover his unfitneſs for Converſation; or to prepare the Company to let him ſtill loll at his eaſe.

When a Jewel or other Curioſity is ſhown in Company, it is very ill breeding to clap your hands upon it firſt: you muſt rather moderate your impatience, and attend till it comes to your turn: When it comes to that, and you have it in your hands, you muſt be cautious of admiring it too much, or flying out into extravagant commendation, for thereby many people diſcover the weakneſs of their judgments: That they have not been uſed to Curioſities, and know not how to value them right. On the other ſide, you muſt not be too cold and indifferent in commending them,

them, if they be really valuable; that would look like morosity, and as if you repin'd at the felicity of the Owner, which is ungrateful to all the World, and much unbecoming a Gentleman.

When it is your fortune at any Play, or Ball, or show, to be plac'd next a person of quality, 'tis ungraceful to fly out into any rapture, or extravagant acclamation at every passage that pleases you: you must give him leave to judge first, by attending his approbation; for though many times you may have reason enough, and it may show your Capacity, yet it will be a greater evidence of your want of breeding and respect. It is the best way therefore to forbear till that person of quality applauds or condemns it, and then

then you may fall in as you ſee occaſion: If he asks your opinion, you may give it him freely; but it muſt be done moderately, and without vehemence or exaggeration.

And here it is not improper to advertiſe, that you muſt always pull off your Glove, and kiſs your hand, when you take from, or preſent any thing to a perſon of Quality, or when you return any thing to them: But if he deſires you to reach ſuch a thing, you muſt do it preſently without making him attend, and having preſented it, not forget to kiſs your hand.

You muſt remember, in reaching or receiving any thing from a third perſon, not to put your hand before a perſon of quality, thereby to incommode him; you muſt rather give or receive it behind his back. In

In the Case of Jewels, Papers, or any such things, if being shown to some of the Company, and put up again before they come to you, you must not seem concern'd, but suppress your impatience as well as you can, observing withal, that it is very uncivil in any man to show them to some persons and not to the whole Company.

'Tis rude likewise when a man is reading, or writing a Letter, to peep over his shoulder, or to open any Papers that you find upon the Table of a person of Quality. You must be careful also of coming near any man that is telling of money; any Cabinet or Closet that is open, where Jewels or things of value used to be laid. If you be with the Master in his Closet, and he happens to be call'd down, you must

by no means ſtay there alone till he comes back, but go out with him, and remain ſomewhere elſe till he returns.

'Tis not civil if a Letter or Paper be brought to you in the preſence of perſons of Quality, to read them out before them, unleſs they themſelves be concern'd in them, or deſire you to do it. 'Tis not handſome likewiſe when you come into a room, to turn over any mans Books; unleſs in his ſtudy, and there he will take it for an honour.

When a new perſon comes into a room, and any of the Company riſes to meet or ſalute him, though the perſon ſo entring be your inferiour, it will be but civil in you to riſe up too and ſalute him. If a Meſſenger comes in to ſpeak with you, though it be

be but a Footman, yet coming from a perſon to whom you are oblig'd to pay a reſpect, you are to riſe from your ſeat, and receive his Meſſage ſtanding, and uncover'd. And ſpeaking of Footmen, it is not amiſs to admoniſh, That if you be talking with a perſon whoſe quality allows him to keep his *Valets de Pied*, 'tis uncivil to tell him, Sir, one of your Footman did ſo or ſo, but you muſt ſay one of your *Valets de Pied*, not ſo much in Compliment to the Footman, as to his Maſter. And it is the ſame with any Lady of Quality. You muſt ſay, *your Woman, your Maid, your Chamber maid, &c.* and not *your ſervant.*

If you be to go and come in the preſence of perſons of quality, you muſt indeavour to paſs always behind them, if

it may be done without disturbance.

If you come into Company where they are in private discourse, you must have a care how you intrude; and you may know they have a mind to be private, either by their retiring to a corner of the room; by their whispering; or by changeing their discourse at your approach: which as soon as you have observ'd, you are to retire gently for fear of disturbing them.

If in Company a question be put, to which every one has liberty to reply, when it comes to your turn, you must salute the principal person first, and then all that are present, and having so done, you may give your opinion, especially if it be modest and short. But if in the Company

pany there be a perſon of more than ordinary quality, and eminently above the reſt, having ſaluted all as before, you are to addreſs your diſcourſe particularly to him, and if you make uſe of his Title, it will not be amiſs; as thus, *My Lord, after what theſe Gentlemen have ſaid, it would be vain to uſe any long diſcourſe to perſwade you to what they have already made ſo manifeſt and clear.* If their qualities be any thing equal, you muſt ſpeak in the plural, and ſay, *My Lords*, or *Gentlemen*, &c.

In Aſſemblies upon any publick Ceremony, you muſt have reſpect principally to two ſorts of people, the authors of the ſolemnity, and the perſons invited.

The Authors of the Ceremony (if the action be ſerious)

are always to precede, though perhaps their condition be inferiour. For Example, at a Wedding, the Bride, Bridegroom, their Relations, and the Eccleſiaſtical Officers may challenge that priviledge, and 'tis but civil to allow it, though they be much beneath you. If at a Chriſtning, the Midwife, the Godfather, and Godmother and Child, and all that are eſſential to the Ceremony, go before. At a Funeral, the Children and Relations of the defunct have the ſame: and ſo it is in the Church, at a Proceſſion, or Offering, or any other buſineſs of the Pariſh, the Church-Wardens, and Church Officers go firſt.

If you be in the number of the invited, if there be a Maſter of the Ceremonies, you muſt not place your ſelf: If there be no

no such Officer, and every man be left to dispose of himself, 'twill be discretion to leave the best places empty, unless your own Character or quality authorises you according to the custom of the World to place your self suitably: Not so much out of vanity and opinion of your self, as for the honour of the fraternity in which you are a Member; or of the Prince whose Minister you are. In a word, our Civility in relation to precedence ought to be regulated by a true and impartial consideration of our own Condition, and comparing it with the conditions of other men. It is laudable, and but civil to give precedence to the Clergy in honour to the function; and it is much regretted by persons of parts and breeding, to see Lords

and great persons treat them like Footmen. 'Tis true some Churchmen there are who by their impudence and importunity deserve no better: but methinks their Character should intercede for their infirmity, and they should not be used with that contempt.

The same respect ought to be conserv'd for the Magistrate: In them it is that the Rays and Majesty of the Law is refulgent; in their hands it is depositted by the Prince. The same reverence we are to retain for all publick Officers; for persons eminent for their extraction, or venerable for their age. For Ladies, or other persons whose extraordinary qualifications distinguish them from the multitude.

CHAP.

CHAP. VI.

Our Viſits to a great perſon.

WHen you enter into the Chamber or Cloſet of a great perſon, you muſt come in ſoftly and ſoberly, with a profound reverence and inclination of your body, if his Lordſhip be preſent. If no body be there, 'tis not decent to peep and pry up and down in every Corner, but you muſt inſtantly withdraw and attend his coming in the Anti-Chamber.

If he be indiſpos'd, and in Bed, you muſt go away without ſeeing him, unleſs he ſends for you in: and if you be admitted, your viſit muſt be ſhort, for ſick people are uneaſie, and ſubject to the operation of their Phy-

ſick: You muſt likewiſe remember to ſpeak ſoftly, and oblige him to anſwer as little as poſſible.

Above all you muſt have a care of ſitting down upon the Bed, eſpecially if it be a Woman, for that is univerſally indecent, and ſavours of Clowniſh familiarity, unleſs they be much below you, or perſons with whom you are more than ordinarily intimate.

If he be reading, writing, or ſtudying, you muſt by no means diſturb him, but expect till he be at leiſure before you accoſt him.

If he deſires you to ſit down, you may do it, but with heſitation and reluctance, which will be a great inſtance of your reſpect; and be ſure to place your ſelf at the lower end, which is always

always next the door where you enter'd, as the upper end is always where his Lordſhip is pleas'd to diſpoſe himſelf.

You muſt when you ſit down, obſerve to take a worſe ſeat than his Lordſhip: A Chair with arms is the beſt: a back Chair is the next: and a ſtool the worſt of the three. When you ſit down, you muſt not place your ſelf cheek by jole by his Lordſhip, but remove your Chair ſomething before him, that he may take notice of your attentions, for ſitting ſideways towards him is more reſpectful than to place your ſelf full in his face.

You muſt not put on your Hat, unleſs his Lordſhip Commands it: You muſt enter with your Gloves on; and when you are placed, ſit quietly upon your

ſeat,

ſeat, not clapping your leg upon your knee, nor playing with your Bandſtrings, your Hat, or your Gloves, *&c.* nor picking your Noſe, or ſcratching, *&c.*

You muſt forbear hawking, or ſpitting as much as you can, and when you are not able to hold, if you obſerve it neat and kept cleanly, you muſt turn your back, and rather ſpit in your Handkerchief than the Room.

And now I ſpeak of a Handkerchief, it is not decent for you to offer it to any body to make uſe of, though it be never ſo clean, unleſs it be expreſly deſir'd.

If you ſee Tobacco before him, either in ſnuſh or cut, you muſt not run preſently to his Box, and either chaw, or thruſt it up into your Noſe; you muſt rather expect till he offers it, and

in

in that caſe 'tis civil to pretend to take it, though of your ſelf you have no inclination.

If his Lordſhip be ſet by the fire, you muſt be careful how you ſpit into the Chimney: much leſs muſt you play with the Tongs, or tamper with the Fire. But if his Lordſhip addreſſes himſelf to mend it, then you may ſeize upon them nimbly, and endeavour to prevent him that trouble, unleſs he deſires to do it for diverſion. Neither are you to riſe up from your ſeat, and turn your back to the fire: But if his Lordſhip riſes, you muſt not ſit ſtill on your ſeat.

If there be but one Skreen in the room, and his Lordſhip conſtrains you to take it, you muſt take it with repugnance, and when you have done, take your opportunity (when he does not perceive

perceive it) and lay it by where his Lordſhip may uſe it at his pleaſure. If he calls for another, and a Footman brings it in, you muſt not ſuffer the Footman to deliver it, but preſent it humbly your ſelf.

When you are in diſcourſe, you muſt not uſe too much geſture with your hands, thoſe who uſe it, are obſerv'd generally to be defective in their matter, and the ſtrength of their talk conſiſts principally in the motions and diſtortions of their body.

But in Conference with a perſon of quality, it would be ſawcy and ridiculous to pull him by the Buttons, Bandſtrings, or Belt, and moſt of all to punch him on the ſtomach.

'Tis a pleaſant ſpectacle ſometimes to ſee perſons ſo handled

retreat-

retreating from one place to another, and the other insensible of his rudeness, pursuing him into a Corner, and forcing him at last to cry Quarter, in spight of his teeth.

It is unbecoming to make faces; to roul your tongue in your mouth; to bite your Lips; to turn up your Moustaches; to play with your locks; to wink with your Eyes; to rub your hands; crack your Fingers; scratch your head; or shrug your shoulders, &c. Nor on the other side are you to look morosely, arrogantly, or scornfully.

'Tis as undecent when you laugh, to laugh too loud, as it is to laugh at every thing, and perhaps where there is no occasion.

If a person of honour lets any thing

thing fall, you must addreſs your ſelf immediately to take it up; and be ſure if any thing falls from you, to take it up nimbly your ſelf, without putting him to that trouble.

If his Lordſhip chances to ſneeze, you are not to bawl out *God bleſs you, Sir,* but pulling off your Hat, bow to him handſomely, and make that obſecration to your ſelf.

If you be conſtrain'd, and cannot forbear ſneezing, you muſt do it as gently as poſſible, and not ſhake the foundation of the Houſe, as many people do: which is offenſive to thoſe who are preſent.

If his Lordſhip has occaſion for any body that is abſent, you muſt go out and call him, not baul out his name upon the ſtairs, or out of the Window, but

but go down your ſelf, and imploy ſome other perſon to find him.

To a perſon of breeding, it is an argument of weakneſs, or inadvertency in the Maſter and Miſtreſs, when their Servants are ſuffer'd to call out to one another, or to deliver a Meſſage out of a Window, in the Court, or from the top of the Houſe, 'tis a ſign the ſervant has no reſpect or diſcretion of his own; nor the Maſter and Miſtreſs the wit or authority to teach them.

You muſt be very attentive when his Lordſhip is ſpeaking, and not put him to the trouble of an unneceſſary repetition; when he has done, and you have liberty to reply, you muſt not willingly nor poſitively contradict him: but if he cannot be rightly inform'd without it, you muſt

muſt do it with an Apology before you begin; and if notwithſtanding what you ſay, he adhere to his opinion, you muſt forbear preſſing him too far, and refer it to another opportunity.

If there be Company with him, and they be in diſcourſe, you muſt ſuffer them to ſpeak quietly, attend, and hol your peace: when your judgment is deſir'd, you muſt give it ſhort and in few words, not imitating the indiſcretion of thoſe who delighted with their own volubility, believe themſelves ſpeechleſs, unleſs they have all the diſcourſe at the Table, which is an imprudence ſo groſs and pernicious, it robs them of the reputation of their parts, and makes their learning ſometimes an occaſion of their contempt.

If

If you are oblig'd to a Complement, let it be ſhort and ſuccinct, and chuſe to anſwer rather with reſpect than long ſpeeches.

The perſon of quality having oblig'd you to be cover'd in a place where you ought not to have done it but by particular Command, you muſt pull off your Hat as often as in the diſcourſe his Lordſhips name be mention'd, the name of any of his Relations, or of any perſon of quality that is intimate with him: But if they happen to be nam'd ſo often, that your Civility becomes troubleſome, you may deſiſt upon the leaſt incouragement from his Lordſhip.

In diſcourſe we muſt above all things forbear impertinent Oaths, which is a vain and ungodly cuſtom taken up (forſooth)

ſooth) to give more weight and authority to what we ſay. And when we forbid ſwearing, we forbid alſo all idle and inſignificant imprecations, neither of which can be practis'd before perſons of quality, eſpecially Ladies, without great want of reſpect.

Our diſcourſe, on the contrary, ought to be modeſt, and humble, as full of matter and ſubſtance as you will, but always deliver'd with reſpect and deference to the Company.

It is uncivil to interrogate a perſon of quality too much, and indeed any other perſon that is independant on us, unleſs it be for diſcourſe ſake, and then it is to be done with all the caution imaginable. If you be oblig'd to inquire any thing relating to the reſolutions of a perſon of quality,

quality, and you be to ask of himſelf, you muſt do it with ſuch circumſtance as may incouage him to inform you, not bluntly, and expreſly, as in this following Example: If you would know whether he would go into the Army this Campagn, you muſt not ſay, *Sir, will you go into the Army, &c.* But you muſt ſay, *doubtleſs your Lordſhip will be in the Field this year.*

We have ſaid before, that Nature it ſelf has preſcrib'd Rules for our Modeſty and the ſame Rules may ſerve for our diſcourſe: It is great want of reſpect to ſpeak leudly before men, but if there be Ladies in the Company, 'tis not tolerable, or to ſpeak with equivocation, being contrary to the Rules both of Civility and Virtue. And if at any

any time it happens that there be ſome ſuch licentious perſon in the Company, who takes that liberty, and ſpeaks things immodeſt, you muſt pretend not to hear him, but be ſure not to give him the incouragement of a ſmile.

And as Oaths and obſcenity in diſcourſe, are great tranſgreſſions of Civility, it is the ſame with contention, exception, hyperboles, Fanfaronades, Rhodomontades, Lies, Calumniations, *&c.* On the other ſide, it is little leſs abſurd to talk perpetually to your own advantage; to applaud your ſelf by Compariſon with others: As to ſay, *For my part I ſhould never have done ſo: I could never have been guilty of ſuch an expreſſion: A Man of my Birth and Education would not have done it.*

And

And as your great Talkers that ſpeak long, but little to the purpoſe: As thoſe who cannot tell you a ſtory of ſix lines, without a Preface of half an hour: As thoſe who are captious, and muſt conteſt and canvas every thing that is ſaid, though never ſo indifferent: As they who cannot diſcourſe without flying out into paſſion (though perhaps no occaſion be given) and all out of a ſpirit of contradiction; or an inſupportable impatience of giving Laws to the whole World: As all theſe are troubleſome and unſociable; ſo are they who cannot ſpeak without bauling, and making a noiſe ſufficient to give every one the Head-ach that hears them; So that great care is to be taken how you manage your voice, and your beſt way

of

of raiſing or depreſſing it, will be according to the diſtance of the perſon to whom you ſpeak, unleſs he happens to be deaf, and in that Caſe no meaſures can be preſcrib'd, you muſt ſpeak out till you be heard.

There are others who think no body can underſtand them, unleſs they clap their mouths to yours, and as they ſpeak ſputter in your face: Theſe people do many times make them ſick, who have the Civility to hear them: Eſpecially if their breath be ſtrong: But he that is civil goes another way to work, and if he has any thing to ſay, that is not fit to be Communicated, he begs the Noblemans leave, and whiſpers in his Ear.

When you wait upon a great perſon, you muſt be ſure your viſit be not too long; and to come

come off with reputation, you must observe to take your leave when his Lordship is silent, calls some other person, or gives some other indication of his desire to be free; at which time you may retire without much clutter, and (if a third person comes in, and his Lordship addresses to him) without speaking a word. If he takes notice you are going, and his Lordship condescends to go along to the door, you must not too peremptorily contest; It would look as if you thought his Lordship insensible of what he did: and besides it may happen he is going upon some other occasion: You may only by a slight Complement give him to understand, *That in case that great honour be intended for you, it is beyond your deserts*; and this you must do in your passage

without looking back, or ſtoping upon the ſtairs, by which it will be thought you are making way for his Lordſhip, and that you ſuppoſe he has buſineſs elſewhere.

But if his Lordſhip declares his reſolution of going down, and accompanies you out of the Chamber, you muſt turn ſhort: ſtep on one ſide, and not ſtir till his Lordſhip be return'd. In like manner if we meet his Lordſhip paſſing to another room, we muſt ſtep aſide, ſalute him very low, and give him liberty to paſs.

If it be the King, Queen, or any Prince of the Blood that is paſſing by, you muſt ſtand ſtill till they be paſſed, be you on foot, on Horſeback, in a Chair, or a Coach.

If the perſon of quality car-

ries

ries you to the Window to discourse with you, or show you any thing from thence; you must not clap down upon your Elbows, nor loll out of it, but stand civilly at some distance, unless his Lordship desires you to come nearer.

If he comes down with you to the Gate, you must not go into your Coach, nor your Chair in his presence, but beseech him to retire: If his Lordship persists, you are to march on on foot, and cause your Coach or Chair to follow till his Lordship be gone in.

If you are in discourse with one Nobleman, and another comes in that is superiour to you, but inferiour to his Lordship, you are not to quit his Lordship, and run to the new comer, but give him a silent congy and

no more. If the new Comer be of the greateſt quality of the three, it is probable his Lordſhip will apply himſelf to him, and then you may do the ſame.

If his Lordſhip be in diſcourſe with another Man, you muſt not take that as an opportunity to talk with a third that is next you; It is not to be done without exception, for if you whiſper, you will be ſuſpected; If you talk loud, you are troubleſome.

If there be occaſion for your attending his Lordſhip about the Houſe, or into other rooms, if there be room, when you come at the Doors or the Hangings, you muſt ſtep a little before to open them, or hold them up: and if he be gouty or lame, 'tis but civil to preſent him with your hand.

CHAP.

CHAP. VII.

How you are to conform to the mirth or affliction of the perſon you viſit, and of Neatneſs in general.

IT is likewiſe to be obſerv'd, if the perſon for whom we have a reſpect has had any late and eminent occaſion of joy or of ſorrow; Civility directs us to conform to thoſe accidents in ſuch ſort that the ſaid perſon may remain perſwaded of our affection and concernment for his affairs; to which end it will be convenient to ſignify our compaſſion by our habit, as well as our actions or words; not imitating thoſe inconſiderate people who are ſo far from complying in that Caſe, that if a Fa-

mily have occaſion, and be diſpos'd to be merry, they thwart and diſcompoſe all with an affected coldneſs and gravity: On the other ſide, if the Family be ſad, and in Mourning, in they will come, dauncing and tearing, and all cover'd with Ribbands, telling idle and ſmutty ſtories to divert and make them laugh.

And now I ſpeak of habits, it is not amiſs to affirm, that neatneſs in Cloaths is a great point of Civility, and goes far in diſcovering the fancy and humour of the man: For to ſee one in a ridiculous habit, ſupplies us immediately with an opinion that he himſelf is little better.

But neatneſs being only a ſuiting and adaption of our habits to our perſons, as Civility is a framing and diſpoſition of our actions according to the actions

of

of other people; If we desire to be neat, we must cut our Cloaks according to our Cloth, and make our Cloaths with respect to our shape, our condition, and our Age.

And to this neatness there belongs a double excess, as when we are too finical and exact, as those people generally are who are fantastical and conceited of themselves, and when on the other side we are too dirty and negligent, as they are who are lazy and morose.

Both these are defects, but that of negligence is the worst, because besides the ill impression that sordidness gives of the man, it disobliges the person visited, as shewing a kind of carelessness and disregard how he took it.

Wherefore the indispensable Law and direction in this Case,

is the fashion: To the sovereignty of the fashion, all reason and fancy must submit. Her decrees are unquestionable, and a man cannot dispute them without making himself ridiculous.

For indeed, though a man were never so eminent for modesty, prudence, or any thing else, yet if he should oppose himself against the torrent of the Mode, and appear in the street in a high-Crown'd narrow-brim'd Hat, when the whole World wears the Crowns flat, and the brims broad; he would run a great hazard of being hunted and hooted at by the Boys.

Nor is the other finical extream much better; for what can people think of him who because wide Breeches are worn,

makes

makes them two Ells wider than his Neighbours; or what can be thought of that Lady who becauſe other Ladies have their Train trailing half a yard after them, will have her Train three times as long? If ſhort Sleeves be worn, ſhe will have nothing but Wings; and he, becauſe ſome wear a knot or two before, will be ſtuck with Ribbands all over his belly, and have the knots of his Shoo-ſtrings a quarter of a yard long.

To avoid this extravagance, our reſort muſt be to the Court, and we muſt do in this, as people do in other things that depend upon fancy, follow the practice of the ſtrongeſt party.

Thoſe who have no Converſation or Commerce with the Court, muſt pick out ſome perſon that has, and make him

their Model, always obſerving to chuſe him as near their own Age, condition, and Stature as they can: and this perſon they chuſe for their pattern ought to have not only frequent acceſs and Converſation at Court, but (according to my premis'd principles) he muſt have wit and diſcretion; for ſober and judicious men do always correct and retrench (as much as in them lies) the exceſs and foppery of the faſhion, reducing them to uſefulneſs and convenience, and eſpecially to modeſty, which, as we ſaid at firſt, ought to be the chief rule in our conduct: and having done this they have done a kind of Paradox, and brought the faſhion (which of it ſelf is generally fantaſtical, unconſtant, and many times ſcandalous) to conſiſt with modeſty and reaſon.

We

We have ſaid that our habits ought to have reference to our perſons; and this is clear, if we do but fancy a perſon intended for the Church, dreſs'd up like a Gallant, or as near as was poſſible; ſhould we not think him a weak Brother in Maſquerade, and one that came a mumming to his friend?

'Tis the ſame in reſpect of age, an old Man or Woman trim'd up like young people of eighteen, would make us believe they had ſpruc'd themſelves ſo for no other end but that they might go neatly and in Pomp to their Grave.

But as to the ſhaping our habits to our own ſhapes and proportion, though it be a thing that few do regard, yet it is ſo eſſential to neatneſs, that without it there can be no ſuch thing.

We

We must observe therefore, that when the fashion makes every thing large, a little man is to keep a mediocrity: otherwise, if when every body wears large Capes, he should wear one too, there would be no shoulders to be seen, and he would be nothing but Cape: If when others Hats are broad-brim'd, his should be so too, the man would be drown'd, and the Hat (not he) be thought to walk about the streets; which would be as ridiculous to the Eye, as for a Painter (contrary to all Rules of Portraiture and proportion) to draw a large arm to a little man, or a little leg to a great one.

So then this convenience ought to be exact and equal, both in relation to the person, his condition, and age, avoiding extreams

extreams both on the one side and the other.

Nor is it only the Elegancy and neatness of the Cloaths that makes a good impression in us, and inclines us to the person; but the consideration of his Oeconomy, his Servants, House, Furniture and Table, all are to be proportion'd to his quality and age, and are as so many instances and intimations of the Masters prudence or indiscretion before he speaks. And another thing that obliges us to this exactness is, that by neglecting it, we fail in our respects to others, more than by any thing, and nothing provokes like insolence and pride.

Another part of neatness is cleanliness, which supplies many defects; For though your Cloaths be plain, if they be clean, and

and your linnen white, it imports not that they be rich; you shall be sure of respect, though perhaps your condition be low.

Your Head must be kept sweet, your Eyes and your Teeth clean, the neglect of which does many times spoil the breath, and offend those with whom we talk. The same care must be taken of your hands, especially of your feet, and that in the Summer: your nails must be kept cut, your hair and beard according to the fashion, with respect to your age and condition.

CHAP.

CHAP. VIII.

Of Complements.

BUT ſome will ask what we are to ſay to theſe great Lords and Ladies in our Viſits, whether any thing or nothing? If there be deſign in our viſit, then we may inlarge; but if our viſit be only to ſhow our ſelves, and let his Lordſhip know we are alive, we need do no more. The ſtory told in merriment of a Courtier (who making a viſit to a Nobleman upon that ſcore only, and accoſting him thus, *I am come to wait upon your Lordſhip only to pay my reſpects*, was anſwer'd thus bluntly by the Lord, *Do it then and be gone*) is proper to be remembred, for that being our buſineſs, and nothing

thing elſe, it would be uncivil to do or ſay any thing more that might trouble him.

If your viſit be upon buſineſs, 'tis commonly premeditated, and no Rules need to be given: Only you muſt conſider well what you have to ſay, and deliver it with as much plainneſs and perſpicuity as poſſible: Or elſe it is in return and acknowledgment of ſome Civility receiv'd, and then it is call'd Complement.

There are ſeveral ways by which we do uſually inſinuate our Compaſſion, either by *Congratulation*, which is a civil intimation of the joy we conceive at ſome good fortune that has befallen him: Or *Condolency*, which is a ſignification of our ſorrow and regret for his affliction or misfortune: Or *Thanks* for ſome favour receiv'd: Or

Pro-

Proteſtation of ſervice, reſpect, ſubmiſſion, obedience, fidelity, *&c.* Or *Complaint*, in which Caſe, there is no need of Precepts: It is the natural language of the heart, and we may let her alone to expreſs her ſelf: If ſhe be ſincere, ſhe will ſuggeſt nothing but what ſhall pleaſe and perſwade too, for that is an infallible effect of verity.

And indeed whatever is ſtudied and elaborate, does rather leſſen and queſtion our affection, than evince it: We are only to deliver our thoughts plainly, and with integrity, obſerving both in our diſcourſe and geſture (in regard to our ſelves and the perſon to whom we ſpeak) all the Rules which we have hitherto preſcrib'd. So that by conſequence the beſt Complements are *Ex tempore*, and without Rules, where

where the heart ſpeaks freely without art or diſſimulation.

So that thoſe perſons are infinitely miſtaken who make all their Complements with lofty and hyperbolical Exaggerations, contrary to their own thoughts, and as deſtructive to their deſigns, as they do who make *Cæſar*, and *Alexander*, and *Scipio*, truckle to the firſt perſon they intend to commend for his Bravery: who prefer the Beauty of a Lady, before the luſtre either of the Stars, or the Sun, and put the poor Snow and Lillies out of Countenance, by a Romantick repetition of the whiteneſs of her hand; facing down the Roſes and the Coral, that her Lips, and her Cheeks, have more in them of Vermilion than they.

And to ſpeak truth, what can

any

any man in his ſenſes think of ſuch extravagant ſtuff? They muſt either believe the perſon that ſpeaks them has wit, but thinks the other has none (elſe he could never imagine he would be taken with ſuch groſs and abominable lies) or elſe that the perſon that ſpeaks them has no wit, but believes them really himſelf: The reaſon is, becauſe his baits being ſo groſs, and his Compariſons ſo repugnant to truth, they cannot be thought ſerious, but ſpoken in Burleſque. So that it is of great importance that the perſon Complemented be perſwaded that we do really intend and reſolve thoſe obliging things which we ſpeak, and to do it more effectually, we muſt proportion our praiſes to the capacity of the Man.

The

The matter of these kind of Complements is so copious, and of so many several sorts, it would be difficult to circumscribe them in this Chapter. We shall only propose four Circumstances, as the four principal Springs from whence such discourses do flow.

These four Circumstances are, *The Time*; *The Place*; *The Person*; and *The Thing*: by *The Time*, we intend the Age, and the Seasons, both past, present, and to come.

By *the Place* we mean the Kingdom where we are; The Town, House, Seat, Prospect, *&c.*

By *the Person*, The Man that speaks; The Man to whom he speaks; and the Company by. The Body, The Soul, The outward and inward qualities, as Health, Beauty, Sickness, *&c.* The faculties of the mind, as Judgment,

ment, Wit, Memory, Courage, and Knowledge.

By *the Thing*, Whatever elſe occurs to ſupply us with matter, except the three former. This done, we muſt proceed according to our precedent preſcriptions, with conſideration of perſons as ſuperiour, equal, or inferiour: Well acquainted, little acquainted, or not acquainted at all; and according to thoſe Conſiderations be reſpectful or familiar.

For better illuſtration, I will give you an Example of an inferiour perſon Complementing his Superiour (to whom he was but indifferently known) in language very improper.

Sir, I am come to give you thanks for your friendſhip in recommending my Cauſe, and to aſſure you, that when ever I can

give

give you the ſame teſtimony of mine, you ſhall find I was not altogether unworthy of that kindneſs.

This Complement is ill, becauſe firſt the expreſſions (which are the language of his heart, and by conſequence do moſt nearly affect us) do give occaſion to believe that he is preſumptuous, and has too good an opinion of himſelf: and next becauſe the terms are too familiar, and do carry too little of reſpect.

To rectifie it therefore, and render it more civil, it is neceſſary the terms be more humble, as in this following Example. *Sir, you have expreſs'd ſo much favour to me in recommending my Cauſe, that I hope you will not take it ill that I have waited upon you to return my moſt hum-*

ble

ble thanks, and assure you of my zeal and impatience of meriting the honour of your recommendation by my service and alacrity, when ever I shall be so happy as to receive your Commands.

This Complement having nothing in it of arrogance or vanity, convinces the person to whom it is addres's'd, that he is really affected with his kindnes's, and has a perfect resolution to requite it.

This Complement to a Lady, *Madam, I am too much concern'd in your sorrows, not to make you a visit, and mingle my tears with your Ladyships upon so sad an occasion*, were tolerable enough betwixt equals, but not from an inferiour to a superiour, in which case more humility is requir'd, and it had better run thus. *Madam, The honour you have*

have constantly done me in esteeming me a servant of your Family, has incourag'd me to wait upon your Ladyship to testifie the duty of my respects, and let you see the share I bear in your sorrow upon so sad an occasion.

Nor is it much better to demand abruptly of your superiour how he does, 'tis too familiar to require him to inform you, though it may be intended a sign of your friendship: besides being an interrogatory Complement, it is not to be used but among persons of equal condition.

We will now give you an Example of our Congratulatory Complements, which being more difficult, will require more latitude; for which reason we will bring in a young Gentleman accosting

coſting a young Lady of quality with whom he has ſome acquaintance, but no intimate familiarity, and therefore waits upon her to pay his reſpects, without any farther deſign.

Upon this occaſion two things are principally remarkable; One is that Men are univerſally oblig'd to pay reſpect to Ladies; and this is ſo eſſential a part of good breeding, that to be defective in it, is not only uncivil but brutiſh. The other is, That that Sex being in that age inſenſible of the affairs and troubles of the World, are for the moſt part of a cheerful and merry humour, if their Education has been good, for which reaſon we muſt aſſume a more than ordinary gaiety to fit and adapt us for their Converſation; That is to ſay, we muſt have an exact care

not to say or do any thing directly or indirectly, that may give offence to the Lady, and create an ill opinion of us.

This air therefore ought to be always indifferent, neither too frolick, nor too severe, but modest and humble according to the Rules we have prescrib'd. And because these sort of Dialogues do frequently degenerate, and turn meerly into trifles, it would be convenient to add profit to pleasure, and what ever is said, to interspers some thing that is solid.

To this purpose we are never to admire her outward parts, but her inward indowments must accompany them. We must never incourage, much less applaud any vice; nor never commend any ill humour or disposition. This young Gentleman then having

having ſome knowledge of this Lady, and underſtanding all her good qualities and inclinations, we will ſuppoſe her of more than common Education; That ſhe has read much, has ſpent her time well; and if you pleaſe we will fancy her painting in Mignature in her Cloſet, where our young Gallant ſhall accoſt her. Let us fancy a diſcourſe for them: There was no buſineſs that brought him thither: There is no occaſion of diſcourſe, he muſt take it as he finds it, and there can be no better way than by thoſe common places we have recommended, of which we will give an Example here for better remembrance, and we will begin with the Lady.

Lady. *How, Sir, is it with you? would you ſtay at the door, and attend till you were call'd in?*

From the place.

Gentleman. *It was a respect, Madam, that I ow'd to the Temple of the Muses, which I was very loth to prophane.*

Lady. *You do this Closet, Sir, a great deal of honour.*

Gent. *How, Madam? would you not have that thought the Temple of the Muses, where all the Arts and Sciences reside?*

Lady. *But I have learn'd, Sir, the Muses were nine, and I am but a single person.*

From the person.

Gent. *They were nine, Madam, I confess it, but your Ladyship alone is of more worth than them all. Every one of them was ignorant of what their Sister did know; and your Ladyship knows more than all of them together.*

Lady. *This, Sir, is to load me with confusion.*

From

From the Excellence of her parts.

Gent. *It is in this, Madam, that you excel the nine Sisters; your merit being attended with such unusual Modesty.*

Lady. *Some persons are constrain'd to be modest, Sir, and you have catch'd me about a work that will convince you I deserve no such Commendation.*

From the Time.

Gent. *This then, Madam, is a day you have set apart for Painting; I beg your pardon for the disturbance I have given, and will be gone.*

Lady. *No, no, Sir, It would be an unseasonable piece of Modesty to desist before those who were able to shew me my faults; But I assure you I had laid by my Pencil before you came in.*

Gent. *I beseech you, Madam, be frank, and let me know if I have interrupted you, I had much rather take my leave.*

Lady. *Indeed, Sir, you have not: A Painter ought always to be in as good an humour as a Poet; and if you will have the truth, I began to be weary; besides, the weather is so hot, 'tis impossible to do any thing.*

Gent. *'Tis true, Madam, 'tis hot; But your Ladyship performing such things only for your Curiosities sake, no incommodity is sufficient to divert you.*

Lady. *I think my self very happy in this shade, where I can entertain my self safely with such trifles; whilst the poor people in the Field are forc'd to work, and labour hard, notwithstanding the excessive heat of the Sun; and this was my thoughts as I had just*

juſt finiſh'd this Ship; For I fancy the poor Creatures at Sea are very great ſufferers, eſpecially on Ship beard, where the ſmell of the Ship is not, in my judgment, over pleaſant. See you here, Sir.

Gent. *May I preſume, Madam?*

Lady. *With all my heart, Sir. I am not ſo curious of my work. It is not ſo much worth.*

Gent. *'Tis not juſt, Madam, that your Ladyſhip ſhould be judge; you are too ſevere upon your ſelf. If I miſtake not 'tis a Tempeſt, or ſome Harbour in the Sea.*

Lady. *'Tis true, Sir. It is ſo.*

From the thing.

Gent. *'Tis certainly well done. Theſe waves are bold and natural; But how could a Lady of your ſweetneſs, hit ſo exactly*

an Element ſo rough and impetuous?

Lady. *You underſtand, I perceive, Sir, That Painters love to be flatter'd; and I ſhall excuſe mp ſelf the leſs, becauſe I pretend to be of the number, and have my vanity as well as the beſt of them; However I ſhall tell you things fairly as they are; It was not meerly by ſtrength of fancy that I drew this roughneſs, but if there be any thing tolerable in my work, I had it from that moſt Excellent Original.*

Gent. *I aſſure you, Madam, 'tis no eaſie matter to find which is the Original.*

Lady. *You ſay ſo, Sir, but to incourage me; yet in my own judgment, that Tempeſt is not well done.*

Gent. *The Heaven indeed is too clear and ſerene; and the Ship*

Ship does not ſeem to be toſs'd enough: I fancy the Painter intended it for the Tide only, becauſe of the Waves and Froth he has painted upon the ſtrand.

Lady. *Alas, Sir, It ſeems I am far from comprehending that great myſtery of the flux and reflux of the Sea; when having painted it, I do not know what I have done.*

Gent. *Madam, your Ladyſhip ought not to be ſurpriz'd at your ignorance in that; The learneded ſt of them all, are as much in the dark as your Ladyſhip: and when they paint it, do it only by their own fancy and imagination.*

Lady. *I have read a little of that ſubject in the works of a* * *Modern Philoſopher; what he ſays of it is ingenious; as are the reſt of his Notions; I do not*

* Monſieur des Cartes.

doubt Sir, but you are well acquainted with them all.

Gent. *I have read ſomething of them indeed, Madam, but I admire nothing can eſcape your Ladyſhip.*

Lady. *I like him well, becauſe he is intelligible.*

Gent. *His arguments, as your Ladyſhip ſays, are very clear and perſpicuous.*

Lady. *I like him the better alſo, becauſe he does not pretend to ſearch too far into the ſecrets of the Omnipotent. He only diſcourſes upon them as he is able, declaring at the ſame time that if any man can ſpeak more to the purpoſe, he will do him a pleaſure; But it is arrogance in me to talk at this rate before a perſon of your Learning.*

Gent. *I might be learned, were I capable of being your Ladyſhips Diſciple.*

Lady.

Lady. *How Sir, would you hold your Learning by the Apron-strings?*

Gent. *And a good Tenure too: 'Tis not so difficult for Ladies to be Learn'd; at Court you are all so, to the Emulation one of another.*

Lady. *It would be fine indeed if our Sex should come to be Ministers of State.*

Gent. *Why not, Madam? If the World like the Sea, do nothing but ebb and flow: If according to the doctrine of the Philosophers (your favourites) the Earth turns round, instead of the Heavens: why should not there be as great revolution among persons, as things?*

Lady. *I should be very well pleas'd to see it; but my Footman calls me.*

Gent. *Madam, I am your most humble*

humble Servant: I beg your Ladyſhips pardon for the trouble I have given you.

Lady. *Let not that drive you away, Sir, I am never troubled with perſons of your qualifications.*

Gent. *Your goodneſs, Madam, is too great; 'Tis but thrown away upon ſo inconſiderable a Servant: I am amaz'd at the exceſs of it. Your Servant.*

Lady. *Your Servant, Sir, I am much oblig'd to you for your Civility.*

By this Dialogue we may ſee a pattern and Specimen of Converſation: and becauſe it would have been tedious had there been nothing but bare Complements on both ſides, I have mixed them with other things occaſionally incident, to ſhow that a Complement ought not to be

forc'd,

forc'd, but ariſe naturally from ſome hint in the diſcourſe.

CHAP. IX.

How we are to comport our ſelves at Church.

IF you be entring into the Church with a perſon of quality, you muſt ſtep gently before him at the door, and kiſſing your hand, preſent him with the holy Water, and then falling behind again, compoſe your ſelf with Reverence: For ſhould a Man be ſo unhappy as to forget, or out of indevotion, niceneſs, or lazineſs, neglect to kneel down when he comes in; Civility alone will oblige him to it, ſeeing ſo many perſons of quality in the ſame poſture before him; and the

the omiſſion of it would bring his Education in queſtion according to our premis'd neceſſity of framing our actions to the place where we are.

To this purpoſe we are oblig'd to ſtand, ſit, kneel according to the Order requir'd by the Church: For Example, we are to ſtand up at the Goſpel, and all the reſt of the Service we are to be upon our knees, but eſpecially while the Hoſt is upon the Altar, according to the practice in the Kings Chapel, and his Majeſties moſt pious Order.

We muſt have a care of making of Faces, or lifting up our Eyes too much, with an affected and fantaſtical devotion; we muſt not repeat our Prayers in too loud a Tone, nor diſcourſe with other people leſt we diſturb their devotion.

We

We are not to ſalute any one in the Church, though we have not ſeen them a long time before, nor embrace or careſs them; the ſanctity of the place not permitting it without ſcandal to the Spectators.

It is undecent likewiſe to Comb your head, or mend any thing about your Cloaths in the Church, to do which, if there be a neceſſity, you muſt take your opportunity and go out.

You muſt ſit ſtill attentively at Sermon, and be ſilent; If you be troubled with a Cold or Cough, 'tis better to ſtay at home than to interrupt the Preacher, and diſturb the Congregation.

If you be to wait upon a Lady to Church or elſewhere, you muſt lead her with your right hand (according to the condi-

tion

tion of the place) with your Glove on; For this is a general Rule, you must be sure to have your Glove on when ever you give your hand to any person of quality.

You must observe likewise to enter first, to make room, and be able to present her with the holy Water: If by the way you meet any persons of greater quality than your self, who offer to lead her, you must give them her hand, unless the Lady Commands you to the contrary, or you be assur'd the person that offers it will not be offended.

The Lady is to consider that it is a vanity little less than insolence to cause her self to be lead, or her train to be carryed up in the Church, and it is uncivil to make use of a Cushion in the presence of persons of quality.

You

You muſt obſerve likewiſe when the Conſecrated Bread is preſented to you, if you be but a private perſon, you muſt take only one of the pieces.

If you be Lord of the Town, and have perſons about you that you deſire to honour, the Plate being preſented to you firſt, you may either offer it them to take, or take out ſeveral pieces your ſelf and diſtribute them among your Friends, before you take for your ſelf.

The places of honour being generally known in the Church, it would be in vain to deſcribe them; only *en paſſant*, we may ſay that in a Proceſſion, or in our attendance upon the Hoſt to the Houſe of a ſick perſon, no notice is to be taken of the Wall; the way of precedence is by giving the right hand to him

you

you would honour: for it would be indecent and confus'd, with a Wax Candle in your hand to turn round about the person you would respect every time he passes the Canal.

It were to be wish'd (and I think it would be no more absurd than in the Houses of great persons) that every body would spit in their Handkerchiefs at Church; for commonly no Stable is more nasty than that.

CHAP. X.

How we are to walk with a great person, and how to salute him.

IF occasion offers to walk with a Nobleman in the Street, we must give him the Wall, and remember not to keep up directly by

by his ſide, but a little behind, unleſs he ſpeaks to us, and expects our anſwer, and then we muſt be ſure to be uncover'd.

And here it is convenient to admoniſh them who have a right of precedency, that there is alſo a duty incumbent upon them, and that they are under a reciprocal obligation to be civil again. 'Tis therefore but reaſon they ſhould have a care of croſſing the Streets too often without neceſſity, that they may not incommode the perſons which attend them, or put them upon turning and changing (like a manag'd Horſe) when ever they take a freak of going on the other ſide of the way.

If whilſt we are walking in the ſtreets with a perſon of quality, it be our fortune to ſpy one of our acquaintance, or any

ſervant

ſervant belonging to our friend, we muſt not call out to him aloud, *Hela he! How does your Maſter? My ſervice to your Lady, &c.* nor leave our Lord, and run to them over the way, but (if we have buſineſs with them, and are not ingag'd in diſcourſe with his Lordſhip) we are to give them a private nod to come to us, and tell them what we have to ſay as ſhort as we can; or elſe we are only to ſalute them at a diſtance, and ſo as the perſon of quality may not perceive it.

It is uncivil likewiſe meeting a perſon in the ſtreet with whom we have not a more than ordinary familiarity, to interrogate him, *whence he comes*, or *whither he is going*. If we be walking with a perſon of honour in a Chamber, or Alley, we muſt always give

give him the upper hand: In a Chamber, the upper hand is towards the Bed; if there be no Bed, we are to regulate by the door. If it be in an Alley, we must place our selves at his left hand, and be careful (without affectation or clutter) to keep it when ever he turns.

If three be walking together, the place of honour is in the midst, and belongs to the best person in the Company: The right hand is the second place; and the left the lowest: so that in a Garden or elsewhere (where custom has not determin'd the contrary) the Wall is the right hand of the person of quality.

For Example, if two Noblemen be in discourse with a private Gentleman, and do put him in the midle that they might both hear him the better, as often as he

he comes at the end of the Alley, he must turn towards that Lord that is the greater of the two. If the Lords be equal, at one end of the Alley he must turn to one, and at the other to the other, observing still to quit the middle place when his story is done.

If all three be equals, he in the midst is to take the same measures, and turn at one end of the Alley to one, and at the other to the other.

This is a general Rule, when ever we are walking two together, and no more, we must be sure when we turn at the end of the walk, to turn inwards with our face towards our friend; but if there be three together, and all of a quality, the best way would be to change places alternatively, and let him in the midst

midſt take one of the ſides at the end of the Alley, and one of the other come in.

If a perſon of quality ſits down for his eaſe, we are not immediately to clap down unleſs he invites us, and then we are to place our ſelves on his left hand with a good diſtance betwixt us. If he be ingag'd with other Company when we come in, it would be as great rudeneſs to walk up and down before him till he has done with his Company, as it would be to ſit ſtill upon our breech, when his Lordſhip was walking.

Walking in the Garden with a perſon of quality, it would be a great indecency to leave him, and fall a plucking of fruit, or picking of Flowers, *&c.* If they be preſented he may take them; if not, he is to

to touch them only with his Eyes.

If you meet full with a perſon of quality in the ſtreets, you muſt run preſently toward the Channel, or poſt your ſelf ſo as he may paſs by with his left hand towards you, and his right hand free; and the ſame rule is to be obſerv'd with the Coaches.

If you be to welcome him from the Campagn, or have not ſeen him a long time, you muſt bow with more humility than Ordinary, pulling off your Glove, and putting your hand to the ground; and this Congey is to be made ſoberly and deliberately, without haſt, or embaraſement; otherwiſe it may fall out, that the perſon of quality bowing civilly towards you, and offering to embrace you, may have a blow in the face with your head for his pains. If

If it be a Lady of quality, you cannot addreſs your ſelf to ſalute her with reſpect, unleſs ſhe vouchſafes to advance, and tender her Cheek, and in that Caſe too, you are only to pretend to ſalute her by putting your head to her Hoods; But whether you kiſs her or not, when you retreat, you muſt make a profound reverence with your body.

If there be other Ladies in the room, and they of equal condition, and independant upon the Lady you ſaluted, you may ſalute them too: But if they be inferiour and depending in any wiſe, you are oblig'd to forbear; It would be a rudeneſs to the Lady to treat them at the ſame rate.

CHAP. XI.

What we are to observe at the Table.

IF a Person of quality detains you at Dinner, 'tis not civil to wash with him, but by his expres Command. If he has no servant by to receive the Towel when his Lordship his wip'd, you must take it from him your self, rather than suffer it to continue in his hands to trouble him.

Whilst Grace is saying, 'tis decent to stand up; when it is said, you are to attend till you be plac'd, or if you will place your self, you must do it according to the direction of the Gospel, at the lower end of the Table, observing not to put on your

your Hat, till the whole Company (and eſpecially his Lordſhip) be cover'd.

You muſt not ſtrip your ſelf of your Cloak and your Sword to ſit down at the Table, 'tis more decent to keep them on. When you are at the Table, you muſt ſit upright and not loll upon your Elbows. You muſt not by any awkward geſture ſhow any ſigns that you are hungry, nor fix your Eyes upon the meat, as if you would devour all. You muſt not be the firſt to put your hand in the Diſh, unleſs you be deſir'd to help your Neighbour, or your ſelf; In that Caſe, you muſt give the beſt piece, and keep the worſt for your ſelf, and be ſure you touch nothing but with your Fork. Leſt a perſon of quality ſhould deſire you to carve him, it is convenient that you

know how to carve handſomely, and which are the beſt pieces.

But of this we ſhall preſcribe no Rules; 'Tis an Art of it ſelf, and Books have been writ of it, with Cuts of all the ſeveral pieces to ſhow where you are to ſtick your Fork (for as we have ſaid before, you muſt touch nothing upon the Table with your hand, unleſs it be Bread) where you are to put your Knife, what piece you are to cut firſt, which is the beſt, and fitteſt to be preſented to a perſon of quality, *&c.* and the ſame in fiſh and in fruit. So that to inlarge upon this point, would be only to tranſcribe what has been writ before, and with the leſs neceſſity, becauſe that Book was intended only for Carvers, which in *France* are now out of uſe.

And

And ſo much out of uſe, that it is grown a rudeneſs and incivility to pretend to help any body (how excellent ſoever he be at the Trade) unleſs he be requir'd. Beſides, it being no hard matter to carve for any man that has dined but three or four times at a Noblemans Table, it is not abſurd for any man that has no mind to the imployment, to excuſe himſelf.

And indeed Carving belongs properly to no body but the Maſter or Miſtreſs of the Treat, and thoſe they think fit to deſire, who are to deliver what they cut to the Maſter or Miſtreſs to be diſtributed by them at their pleaſure.

But whoever Carves, you muſt be cautious of offering your Plate firſt, you muſt rather ſtay till it comes to your turn, and

excuſe your ſelf if you obſerve any body paſs'd by, of more quality than your ſelf; If you be preſs'd to receive it, you are to tender it to thoſe perſons your ſelf, only you are not to preſs it upon the perſon that offers it to you, if it be either the Maſter or Miſtreſs eſpecially.

It belongs to the Maſter and Miſtreſs likewiſe (and no body elſe) to deſire their Gueſts to eat, and to that they muſt incourage them civilly, and at diſtance, not fixing their Eyes too ſtrictly upon them, leſt the perſon invited to eat ſuſpects himſelf to be watch'd and obſerv'd, and in danger of being laugh'd at if he ſhould feed too heartily. The Table is a place where all people ought to have their liberty, and therefore in ſtrictneſs no man ought to obſerve

what

what another man eats or drinks, you are rather to animate and encourage them by the cheerfullneſs of your looks, and a certain gaiety of humour that may perſwade them that they are heartily welcome, and cannot pleaſe you better than by making much of themſelves.

No man is to be preſs'd to drink, for exceſs of Wine does no body good; others are diſorder'd with a little; others are oblig'd to ſobriety by their Characters and functions, as the Clergy, Magiſtrates, *&c.* and to ſee either of thoſe over-taken would be a very ill ſpectacle.

If a perſon of quality deſires you to help him with any thing that is to be carv'd with a Spoon, you muſt by no means make uſe of your own Spoon, if you have

eaten any thing with it; If you have made no uſe of it your ſelf, you may uſe it for him, but then you muſt deliver it to him upon the Plate, and call for another, unleſs he ſent his own Spoon along with his Plate, and if ſo, there will be no occaſion for yours. And of this you are to take notice, that whatever you Carve, you muſt deliver upon a clean Plate, and never alone, either with your Knife, your Fork, or your Spoon.

If the perſon to whom you preſent the Plate, be near you, and much above your quality, you may put off your Hat the firſt time you preſent him, but afterwards you may forbear, for fear of being troubleſome.

When you are Carv'd by any one, you muſt take it uncover'd, and refuſe nothing that is given you

you from a perſon that is your ſuperiour.

If you help any body with any thing, and there happens to be aſhes upon the Plate, you muſt ſtrike them off with your Knife, and not blow them off with your mouth, as ſome do, with great diſguſt to the Company.

It is not civil to call for any thing you like, eſpecially if it be a dainty, nor is it better when you are offer'd your choice of things that are good, to lay hands upon the beſt: you muſt rather anſwer, *which you pleaſe.*

'Tis not manners as ſoon as you are ſet at the Table to bawl out, *I eat none of this, I eat none of that; I care for no Rabbit; I love nothing that taſts of Pepper, Nutmeg, Onyons, &c.* Thoſe are but imaginary averſions eaſily corrected in our youth,

and as eaſily at any age, if we could have but patience to faſt a little, and not indulge our appetites at that rate. It is better therefore to reſtrain, or at leaſt conceal thoſe repugnancies as much as we can; and to take all that is offer'd: If our diſguſt be invincible, we may let it lie upon our Plate, eat ſomething elſe, and when we ſee our opportunity, give that away that we did not like.

If we be to eat out of the diſh, we muſt have a care of putting in our Spoons before our Superiours; or of eating out of any other part of the Diſh than that which is directly before us; much leſs are we to pick out the beſt pieces though we be the laſt that help our ſelves.

What we would take, we are likewiſe to take at once; 'Tis uncivil

uncivil to put your hand twice together into the Diſh; much leſs are we to eat bit by bit out of the Diſh with our Fork.

You muſt obſerve not to reach over one Diſh to carve your ſelf of another that is beyond it. Having ſerv'd your ſelf with your Spoon, you muſt remember to wipe it, and indeed as oft as you uſe it; for ſome are ſo nice they will not eat Potage or any thing of that Nature in which you put your Spoon unwip'd, after you have put it into your Mouth.

Some are ſo curious they will not endure a Spoon to be uſed in two ſeveral Diſhes, and therefore in ſeveral places 'tis grown a Mode to have Spoons brought in with every Diſh to be uſed only for Potage and Sawce.

How hungry ſoever you be,

it

it is indecent to eat haſtily or ravenouſly, as if you would choak your ſelf. You muſt be cautious of ſcraping your Knife againſt the Diſhes, or clattering with your Plate; thoſe kind of noiſes do many times give alarm to the Company, and make them take notice of your Stomach, which otherwiſe poſſibly they would not regard.

You muſt not eat Porridge out of the Diſh, but put it handſomely upon your Plate, and if it be too hot, you muſt not blow every ſpoonful you eat, but have patience till it cools of it ſelf.

If you happen to burn your Mouth, you muſt endure it if poſſible, if not, you muſt convey what you have in your mouth privately upon your Plate, and give it away to the Footman;

Footman; For though Civility obliges you to be neat, there is no neceſſity you ſhould burn out your Guts.

You muſt not bite your bread into pieces, but cut it before you put it to your mouth, and not keep your Knife in your hand; and the ſame rule is to be obſerv'd in eating your Fruit. You muſt cut your meat into ſmall pieces, and not put great Gobbets into your mouth that may bunch out your Cheeks like a Monkey. You muſt not gnaw your Bones too clean, nor ſhake nor break them at the Table with any thing for the marrow, but having cut off the meat modeſtly, and laid it upon your Plate, eat it afterwards with your Fork, becauſe (as I ſaid before) nothing is more indecent than to touch any liquor, ſawce,

or ſyrrup with our Fingers, which runs people frequently upon two or three other indecorums; One is, in wiping upon your Napkin till you make it as naſty as a Diſh-Clout, and then every time you wipe your mouth with it, it nauſeates the Company; If you wipe them not upon your Napkin, you muſt do it upon your Bread, and if not upon your Bread, you muſt lick your Finger, which is the worſt way, and the moſt uncomely of the three.

You muſt have a care of dipping in the ſawce, or ſalt, every bit you eat: You muſt rather provide your ſelf of the one with the point of your Knife, and of the other with your Spoon.

Some are ſo exact they think it uncivil to help any body that

ſits

ſits by them, either with ſalt, or with brains; but in my judgment that is but a ridiculous ſcruple, and if your neighbour deſires you to furniſh him, you muſt either take ſome out with your Knife, and lay it upon his Plate; or if they be more than one, preſent them with the Salt, that they may furniſh themſelves. And for the Brains, many people like them very well, and therefore 'tis more civil to offer them to other people, than to devour them all your ſelf; and whatever is once upon your Plate, muſt never more be put into the Diſh.

You muſt not hang your Head over your Plate, you muſt not drop upon your Band, lick your Fingers, your Knife, or your Spoon; nothing is more unhandſome than to make clean your Plate,

Plate, or the bottom of the Dish with your Finger: To drink out the remainder of the Porridge, Sawce, &c. out of the Dish, or to pour it into your Spoon.

If your Fingers, Knife, or Fork be greasy, you must never wipe them upon the Cloth, or Bread, but always upon your Napkin: and to keep your Fingers clean, it is the best way to eat with a Fork.

If any one at the Table has lent you his Knife, Spoon, or Fork, you must be sure to wipe it well upon your Napkin, or else send it to the Side-board to be wash'd, and when it is brought to you again, lay it upon a clean Plate, and return it to the Gentleman.

To blow your nose publickly at the Table without holding your

your Hat or Napkin before your Face; to wipe off the ſweat from your Face with your Handkerchief; to claw your head, &c. to belch, hawk, and tear any thing up from the bottom of your ſtomach, are things ſo intolerably ſordid, they are ſufficient to make a man vomit to behold them; you muſt forbear them therefore as much as you can, or at leaſt conceal them. You muſt not be fantaſtical and affected in your eating, but eat ſoberly and deliberately, neither ſhowing your ſelf inſatiable, nor ſtuffing till you give your ſelf the Hickup; If you be the firſt that give over, it will be ſo much the more civil, unleſs the Maſter of the Houſe (who is oblig'd not to ſuffer his Servants to take away till every man has done) deſires you to eat on.

Some

Some there are who eat with that eagerneſs and impatience, they eat themſelves out of breath, and will pant like a broken-winded Horſe; but they are not to be indured.

Others are always finding fault, or criticiſing upon the Diſhes or Sawces; and their diſcourſe is nothing but about their diet; Theſe people are certainly *Epicures*, ſenſual, and of mean ungenerous Education.

You muſt neither eat nor drink by ſtealth in a Corner: You muſt not be the firſt that calls for drink, for 'tis but civil to ſtay till your betters are ſerv'd: When you do call, you muſt not do it aloud, but privately if the ſervant be near, if not, you muſt make him a Sign. You muſt never drink any perſons Health to himſelf,

himſelf, unleſs it be begun by a third perſon, and in that Caſe, if it be to the Wife or other Relation of a perſon of quality, you muſt do it by her Titles, not thus, *My Lord, a good health to your Lady, your Brother*, &c. But, *My Lord, a good health to my Lady Mareſchal, to Monſieur le Marquis*, &c.

If we be ſpeaking to his Lordſhip, and in the mean time his Lordſhip puts the Glaſs to his Mouth, we muſt ſtop till he has drunk, and then go on with our diſcourſe.

You muſt always wipe your mouth before you drink, and never let your Glaſs be too full leſt you ſpill it by the way.

It ſavours of too much familiarity to ſip your Wine at the Table, and to make three or four draughts before you come

at

at the bottom; 'Tis better to drink it off at once, not rambling up and down the room with your Eyes, but keeping them fix'd at the bottom of the Glaſs; nor tumbling it into your throat as into a Tun, that would be liker a Drunkard than a Gentleman.

You muſt have a care as it goes down of gulping ſo loud, that the Company may take notice how many gulps you take; or to drink ſo long, that when you have done, you be forc'd to fetch a profound ſigh to recover your breath.

It is not civil to leave any thing in your Glaſs (provided it was not too full) 'Tis not civil to receive your drink juſt before a perſon of quality; you muſt take it rather on one ſide. 'Tis not civil, if you have taſted

a

a Glaſs of Wine, to preſent it afterwards to another perſon.

If a perſon of quality drinks a health to you (eſpecially if it be your own) you muſt be uncover'd, and bend a little forwards with your body over the Table, till he has done; but you muſt not call to pledge him, unleſs he requires it himſelf.

But this pulling off the Hat is not to be uſed but to perſons of extraordinary quality; where there is any proportion betwixt the Company, and the difference be not very great, no Hats are to be pull'd off, for Cuſtom has ſo eſtabliſh'd it, that 'tis reckon'd want of converſe to pull them off at all, unleſs the Company or occaſion be more than uſual.

When you are ſpoken to by a perſon of quality, you muſt not forget

forget to be uncover'd, and be ſure not to anſwer with your mouth full: If his Lordſhip Commands you to be cover'd, 'tis better you put on your Hat, than let your Ceremony be troubleſome.

'Tis not civil to pick your teeth at the Table with your Knife or Fork, or rinſe your mouth after you have din'd, if there be perſons of quality in the room.

If when Dinner is done, a perſon of quality directs his diſcourſe to you, and ſits ſtill at the Table, though the reſt of the Company riſe, and you have nothing of dependance upon him, yet you are oblig'd to entertain him, and continue with him at the Table till he riſes.

If you have occaſion to riſe from the Table (eſpecially if you

you be his dependant or domeſtick) you muſt not do it till you have a Footman behind you ready to take away your Plate; for a foul Plate is ſo unhandſome a ſight, that, if no ſervant be by, you are rather to take it away your ſelf, than to leave it behind you.

When the foul Plates are taken away, you muſt not ſuffer the ſervant to give you a clean one firſt, you muſt ſtay till the perſons of honour are ſerv'd, particularly if they be Ladies.

It is uncivil likewiſe at the Table of a perſon of honour, to put up any fruit or Sweet-meats into your Pocket, or to ſet by any thing upon a Plate to carry it away with you, unleſs you be preſs'd and Commanded.

It is rudeneſs to preſent fruit or any other thing, when we have

have tasted it our selves. If a Prince or Princess does you the honour to dine with you, you must not sit down with him at the Table, but wait behind his Chair, and be ready your self to give him drink, or Plates as he has occasion: You must carry your self soberly and quietly before him, not huffing and flying out into passion with your servants upon every trifling occasion, which discomposes and distracts them, shows the smallness of your temper, and makes it suspicious that you do rather repine at the honour that is done you, than that you are really solicitous of receiving the Prince well.

You ought, before he comes, to give the best Orders you can, and appoint every man his Province, and having done so, to remain

remain quiet and compos'd, and not disturb the mirth and alacrity (that ought to appear in your whole Family upon such an entertainment) by an useless, if not unreasonable frowardness.

If things be really amiss, 'tis better modestly to ask pardon of his Highness, than with your ranting to put the whole House in an uproar; and if the Prince be satisfy'd he was welcome, no doubt but he will excuse it. Whereas to fall into a rage, to roar, and rail, and strike your servants in the presence of your Superiour, is not only an undeniable instance of your indiscretion and madness, but a great presumption that your Education, and esteem for that person is defective.

CHAP. XII.

When we are visited by a person of quality, or oblig'd to wait upon him, how we are to demean our selves.

IF a person of quality makes you a visit, and you have notice of it, you must go and receive him at his Coach, or as far as you can. Having brought him into the best room of the House, you must bring him a great Chair to sit down in, and when he Commands you to sit by him, place your self in a Chair without Arms.

If he surprizes you busy in your Chamber, you must quit all to receive him, forbear farther imployment till he be gone; and if you be in Bed, you must receive him so. But

But this you must observe, That if his Lordship restrains your Civility, and will not permit all those Circumstances of formality which you are willing to show him, you must not be too obstinate; For 'tis a great Evidence of the authority you allow him in your House, when you submit to his Orders.

Nor is it only to persons of greater quality that we are to pay respect in our own Houses, but to any person whatever that is not our inferiour or domestick, though they have nothing but their age to give them preheminence; If any such affords us a Visit, we are oblig'd to go forth to receive them; to conduct them into our best room; to give them the precedence at Table and elsewhere; and pay them the same Civility as

to persons of greater quality.

When such a person makes you a visit, 'tis not decent to suffer him to attend long unless you be ingag'd with persons of greater quality, or imploy'd in publick affairs, and in that Case 'tis but civil to send some other persons of condition, to entertain him till you come.

When his Lordship goes away, you must wait upon him to his Coach, unless he came about his own business, and you be a publick person, as a Minister of State, a Magistrate, *&c.* under actual imployment for other people, and then you are not only to be excus'd, but 'tis discretion in the person departing to press you to forbear.

If it be a Lady that honours you with a visit, you must ten-

der

der her your hand (if there be no body of greater quality by) and having help'd her Ladyſhip into the Coach, you muſt ſtay at the door uncover'd, till her Coach be gone.

If there be many perſons with you, and one of them goes away, the reſt ſtaying behind; if he that goes away be of better quality than the other, you muſt leave them and wait upon him out; If he be inferiour, you muſt let him go and continue with the reſt, only making your excuſe. If their condition be equal, you muſt conſider your own intimacy, and be regulated by that.

As to the viſits which we are to make, if we would follow the Example of ſome people who make them the whole buſineſs of their lives, we have nothing to

do but to go from one Houſe to another: But a perſon that underſtands how to imploy himſelf otherwiſe (and yet is deſirous to pay every man his juſt reſpect) muſt know that in ſome Caſes it would be great want of good breeding not to pay his Viſits, eſpecially where he has any deſign of continuing, or contracting a Friendſhip. For Example, a great perſon is to be viſited often, and his health to be inquir'd after, if for no other end but to preſerve our ſelves in his favour, and every time he has an eminent occaſion of joy or of ſadneſs, we are to congratulate, or condole, if we be in the leaſt ſatisfy'd that he will take it in good part.

CHAP.

CHAP. XIII.

How we are to comport our selves at Play.

IF we be Commanded by a person of quality to entertain him at Play, we must never discover any passion or impatience to win: 'tis a sign of a poor Spirit, and ill Education; and indeed 'tis better that we wholly forbear if we cannot command our selves in that point.

We must not on the other side be negligent in our play, or loose in complaisance to any body, lest we be laught at for our pains, and the person with whom we play suspects we did not think him worthy of our skill or intention.

We must use no quirks nor

equivocal terms in our Play; we must not sing, or whistle at play, unless it be softly, and to our selves, which is only a sign of seriousness and intention. We must not play upon the Table with our Fingers, nor upon the ground with our Feet; and if our Game be a Game of Exercise, as Tennis, Mail, Bowls, Billard, &c. we must have a care of odd and ridiculous postures with our Bodies.

If a difference arises, you must not be too obstinate, but submit patiently to judgment, endeavouring to make out your Case as clearly and as quietly as you can.

Besides the offence to God, 'tis immodest and a disparagement of our breeding to Swear and Curse, especially at Play, which, being intended for our diversion,

ought

ought to be quiet and peaceable.

If you have won the Game, and your money be not paid, it muſt be demanded modeſtly, not in imperious terms, as *pay me what you have loſt*; *put down your money.* But you muſt rather ſay, *I won the laſt Game: ſome body did not ſtake*; *I have not my money as yet.*

When you loſe, you muſt always pay before it be demanded: It argues a noble and generous ſpirit to pay punctually as well at Play, as upon every other juſt occaſion, without any repugnance.

If we play with a perſon of quality, and be ſenſible that he likes not to loſe, we muſt not leave if we be winners; unleſs he be very willing. If we loſe, we muſt give off patiently, and conform to our ſtocks, for it

would be ridiculous, and expose us to contempt, to lose in complaisance what in discretion we could not spare.

If the person with whom you play be passionate, and hasty, you must not regard his words, but mind your Game, and make your advantage. If it be a Lady, you must take all in good part, and never be provok'd to the least disrespect.

If a person of greater quality than you, is desirous to play, 'tis but civil in you to offer him your place, and he will take it for a Courtesy.

CHAP. XIV.

What we are to observe at a Ball.

IF you be at a Ball, you must know exactly (if not how to dance)

dance) at leaſt the rules obſerv'd in dancing, eſpecially in the place where you are (for in all places the rules are not the ſame) and by no means be defective in any of them.

If you be taken out and can dance, you cannot refuſe it without being thought ſingular and moroſe: If your Talent at that Exerciſe be not great, you muſt not pretend to more skill than you have, nor ingage your ſelf in Dances that you underſtand but little, if any thing at all.

If your Ear be bad, you muſt not undertake to Dance, though you ſtep never ſo well; it renders a man ridiculous to ſee him out in his time; and the rather becauſe it is his own fault, for, if he needs muſt come to the Ball, he might have excus'd himſelf for Dancing, by making a pro-

profound Congy to the Lady that took him out, having first conducted her into the middle of the room. But the better way would have been with great respect to have assur'd her of your unhappiness in not being able to gratify her that way; that she might be convinc'd it was want of skill, not lazyness or disdain that caus'd you to refuse her.

If at length, to show their authority, or give themselves diversion, they will force you to dance, you must not refuse them, for it is better to expose your self to a little involuntary confusion to render your self Complaisant, than to be suspected of declining them in contempt. In this Case you are to beg of the Lady, that she would so far commiserate you, as to call for some dance that you understand best, and

and then you must dance freely, and as well as you can.

Having done your dance, you must carry that Lady back to her place, and take out another; observing when you are taken out again, to challenge the Lady that took you out first, if it be the custom of the place.

If the King or Queen Dances, all the Company is to stand, and be uncover'd, unless those whose function exempts them: If the King or Queen be at the Ball, you are not to take the Ladies out, nor return them to their places; but you are with a low Congy to invite them, and when you have done, having paid them the same reverence, you may let them pass alone to their seats.

You must not pass before their Maje-

Majesties, but with a profound reverence, unless you be dancing: You must not take any ones place or seat that is dancing.

It is ridiculous to imitate any man while he is dancing, or whilst the Musick is playing, to keep time, and play the Fool with your head, your hands, or your feet.

If you be among Persons in Masquerade, 'tis uncivil to press any one to discover himself, or to lay hands upon his Mask; you are rather oblig'd to be more civil to them than other people, because under those disguises you have many times persons of very great quality.

CHAP.

CHAP. XV.

If we have a faculty in ſinging, playing upon the Muſick, &c. how we are to demean.

IF you have a Talent in ſinging, Muſick, or making of Verſes, you muſt never diſcover it by any vanity of your own. If it be known any other way, and you be importun'd by a perſon of quality to ſhow him your skill, you may modeſtly excuſe your ſelf. If that will not ſatisfie, 'tis but civil to gratifie him readily, and the promptitude of your compliance attones for any miſcarriage; whereas a ſullen and obſtinate denial favours too much of the Mercenary, and either ſhows that you would be paid for what you do, or that you

you think him unworthy of your skill; and this unwillingneſs and difficulty to ſing, *&c.* does many times diſpoſe people to Cenſure, and make them cry out to his face ſometimes, *Is this all he can do? This is not worth the trouble he put us to to intreat him.*

When you begin to ſing, or play upon the Theorbo, Lute, or Guitar, you muſt not hauk, nor ſpit, nor cough (before thoſe that attend) to clear up your voice. Neither muſt you be too long in Tuning your Inſtrument.

You muſt have a care of ſeeming to applaud your ſelf by any affected or fantaſtical geſture, nor by any expreſſion that may ſignifie how much we are delighted our ſelves. As to ſay, *Now, obſerve this Note; This is well;*

This

This Excellent; *Take notice of this Cadence*, &c.

You must observe likewise not to sing or play so long as to tire the Company, you must end therefore so discreetly as to leave them with a relish, and opinion of your faculty, that they may be tempted to invite you another time; Otherwise you will be in danger of being told, *It is enough*, which on his side (if the person who sings be a Gentleman) is as much rudeness, as to talk to him and interrupt him.

CHAP.

CHAP. XVI.

How we are to demean upon the road, either in a Stage-Coach, or on Horseback, and how at our sports.

IF a person of quality, to whom we owe a respect, takes us along with him in a Journey; 'Tis a Civility incumbent upon us to be pleas'd, and contented with every thing; never to complain, never to make him wait for us; we must always be ready and cheerful, and serviceable, not imitating those who are never satisfied with their Horses, their Chambers, their Beds, *&c.* but still creating quarrels amongst the Servants, or betwixt the Master and them: a sort of people never in the way, never pleas'd

pleas'd with any thing, but nice, captious, and perpetually in a huff.

Travelling is a kind of Warfare, and has its Rules, and Cares, and Fatigues (with proportion) as well as that: It is very unpleasant when besides the inseparable trouble that attends it, we meet with Company more burdensome than all the rest of our Baggage.

If you travel by Coach, you must suffer the person of quality to enter into it first, and when you go in your self, be sure to take the worst place. The hinder end is the best, the right hand of the hinder end is the first place, the left hand is the second place, the place over against the person of quality is the third, and his left hand is the fourth place; The Boots (if there

there be any) are the lowest place, and yet even in them there is precedence, and that place next the hinder end is the best.

When you are in the Coach, you must turn your self towards the qualify'd person, you must let him be cover'd before you, and not put on your Hat, till he expressly commands it.

When in the Street, or upon the Road, it be our Fortune to meet the Holy Sacrament, a Procession, a Burial, the King, Queen, Princes of the Blood, Persons of publick, or super-eminent Characters; as Legats, Embassadors, *&c.* It is a respect due to them from us to cause our Coach to stop till they be pass'd; For Men to pull off their Hats, and Women their Masks. In Case it be the blessed Sacrament, and the

the place be convenient, we are to alight out of the Coach, and pay our reverence upon the knee.

When we come out of the Coach, 'tis civil for us to be first, that with our hand we may be ready to assist the person of quality whether it be Woman or Man.

If our passage be on Horse-back, we must not only let him mount first, but hold his Stirrup, or assist him some other way: As we ride, we must observe the same Rules as he were on Foot, we must give him the right hand, and keep a little behind him, but if we find our Horse raises dust, and the Wind carries it upon him, in that Case we are to change sides, and remove to the other.

If you be to pass a River, Ford,

Ford, or Slow; it is but decent in you to pass first, and if by accident you be behind, and must pass after the qualify'd person, you must be careful to keep at such distance, that your Horse may not dash him.

If his Lordship Gallops, you must not out-ride him, nor Pranse, and make Parade with your Horse, unless you be Commanded.

If you be a Hunting the Buck, or any thing else, you must not leave the noble person, nor show too much heat and ardour at your sport, but suffer him to come in first to the death or imprime: If the Deer be at Bay, and there be occasion for a Sword or Pistol to break it, and strike him down, you must not be too forward, but leave it to the Person of Honour.

If

If in your Journey you be straitned for Lodging, and constrain'd to take up your Quarters in the same Chamber with the qualify'd person, you must give him leave to undress and go to Bed first, and when he has done, you are to unstrip and go to Bed after him, and to lie so as to give him no disturbance all night.

And as you are to go last to Bed, Civility obliges you to be first up in the Morning, that when the qualify'd person rises, he may find you ready, for it is unfit for him to see his inferiour naked, or undress'd; Or his goods to lie loose up and down the Chamber, or his Bed open, and out of Order.

'Tis not decent to stare in the Glass, or Comb your Head before a person of quality; nor

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is it tolerable to Comb your Head in the Kitchin, where your Hairs may fly into the Dishes, upon the Meat: Much less ought you to make use of his Lordships Combs, or any other of his things.

From hence we may conclude it most abominably immodest to seize upon the best Chamber and Bed in Post haste, as if you would prevent its being taken up for his Lordship: and that we forbear this with great caution, is a thing that not only Civility, but common justice requires.

On the other side it would be no less rude and undecent, in a place where lodging is strait, or inconvenient, to take up all for himself, without regard to those Gentlemen in his Company that are of inferiour condition.

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Such kind of proceeding is not like a great Lord, who if he looks for reſpect, muſt pay it again by behaving himſelf with Courteſy and mildneſs to his inferiours, and where things cannot be commodious for all, at leaſt to pretend to ſhare with them in the Incommodities that muſt be ſuffer'd.

CHAP. XVII.

What is to be obſerv'd in writing of Letters, and the Precepts neceſſary thereunto.

THE ſame rules to be obſerv'd in our behaviour and diſcourſe, are to be obſerv'd in our writing, which is the diſcourſe of the abſent; wherefore we muſt make uſe of the ſame

expreſſions of Friendſhip and reſpect in our Letters, that we are oblig'd to in diſcourſe, if we deſire to be accounted civil, and perſons of good Education.

If an inferiour be to write to his ſuperiour, it is more reſpectful to make uſe of large than little Paper; and though he writes but ſix lines, it muſt be in a whole rather than a half ſheet, unleſs it be ſome little Complement of few words, or a note to remember him of ſomething he had writ to him more amply before: in thoſe Caſes he may make uſe of a ſmall piece of Paper, but it muſt be doubled, and made up as it were a whole ſheet.

After he has writ *Monſeigneur*, or *Monſieur* at length, without abbreviation on the top of his Letter, he is to leave a large

large ſpace before he begins his Letter, which ſpace is to be more or leſs according to the quality of the perſon, and the greater the perſon, the greater the blank.

Care muſt be taken that the firſt words of the body of the Letter may not make any undecent connexion with the Title at the top, as if after *My Lord*, he ſhould bluntly begin his Letter with theſe words, *Your footman came to me*, &c.

In the body of your Letter, as oft as you have occaſion to write *Monſieur* or *Monſeigneur*, (which in reſpect you are oblig'd to repeat as often as is convenient, eſpecially if your Letter be directed to the qualify'd perſon himſelf) you muſt write it at length, without abbreviation, as *Monſieur*, *Monſeigneur*, not *Monſr* nor *Mgr*.

It is to be obſerv'd, that you are not to repeat *Sir*, or my *Lord*, twice in the ſame Period, nor to put them immediately after the word *Me*, nor after the name of another perſon of inferiour degree, as, *It is from me my Lord, It is from my Father Sir, you are to expect, &c.*

When you write to a perſon to whom the Title of *Highneſs, Excellence, &c.* is to be given, you muſt be ſo far from omitting it, that you muſt uſe it as often as it may be brought in naturally and without force, otherwiſe the word *you* may be uſed: where the ſenſe will permit, you may alter the Phraſe, and by adding the Title, turn it into the third Perſon, as *Your Excellence knows ſuch a thing*, &c. 'Tis likewiſe to be obſerv'd, that you muſt write his Title at length,

at

at leaſt the firſt time you have occaſion to mention it in every Page: afterwards you may cut it ſhort if you pleaſe, as having writ *your Excellence* at firſt, you may write V. E. your *Highneſs*, you may write V. A. *&c.*

Excellence is commonly the Title of an Ambaſſador: *Highneſs* of a Prince or Princeſs; *Royal Highneſs* is for the Son or Daughter of a King; *Majeſty* for a King or Queen. Among the Eccleſiaſticks, *Reverence* is the Title of an Abbot, or chief of an Order: *Grandeur* for a Biſhop or Archbiſhop: *Eminence* for a Cardinal: *Holineſs* for the Pope.

At the end of the Letter, to ſignifie our ſubmiſſion to a perſon not much our ſuperiour, we put *Sir*, and that *Sir* is to be placed in the middle of the

blank, betwixt the end of the Letter and these words, *Your most humble and obedient servant*, which are to be put quite at the bottom of the paper.

To other persons we may pay our Civilities as we please, but to persons much above us, we must be careful how we write, and address our Complements or Recommendations.

Among familiar friends of the same quality, it is usual to write thus, *Permit me, Sir, by your hands to assure Monsieur such a one, or Madam such a one, of my most humble service. You will oblige me to present my respects to* &c.

If the person to whom you write be a Prince, or of any other super-eminent dignity, you must say, *Monseigneur*, and put it very low; beneath that something, must be placed these words, *Your High-*

Highneſſes, or *your Excellences*, and at the very bottom of the Page, *Moſt humble and moſt obedient Servant*. Thus,

Monſeigneur,

Your Highneſſes

Moſt humble, &c.

If your matter be too much to leave room at the bottom of the leaf for this formality, you muſt manage it ſo as to leave two lines to be ſubſcrib'd on the next ſide; but there muſt not be leſs than two lines; and if it ſhould ſo happen that your Paper ſhould be writ on all ſides, to the very bottom of the leaf, it would not be civil to ſend it away ſo, without a handſome ſubſcription, you muſt add another looſe piece of paper to it, and making them both up in a third, diſpatch it as you pleaſe.

To ſhow our reſpect to perſons above us, there are no other terms but what we have mention'd already; though there are others relating to familiarity and friendſhip.

And ſo unbecoming it is, to confound the terms of familiarity

rity and reſpect, that in my judgment nothing is more incongruous; and the rather becauſe faults in a Letter make deeper impreſſion, than faults in diſcourſe, which may be mended or excus'd immediately.

For this reaſon we muſt obſerve a Conſtancy and Equality in our ſtyle. If our ſubject be ſerious, and the perſon to whom we direct, be our ſuperiour, we muſt have great care of ſuffering light or familiar terms to ſlip from us, as many do who after the firſt period, in a grave and ſober ſtyle, fly out into extravagant points of Wit, and think they do wonders if by figurative and Seraphical terms, more proper for Romance or Burleſque, they expreſs thoſe things which ought to be deliver'd with great plainneſs,

humility, and Circumspection.

For better comprehension, 'tis necessary to know that true Eloquence consists principally in accommodating our style to our matter, and to the persons to whom we write, so that first we must be able to judge and distinguish of styles; next we must consider the quality or humour of the person to whom, and lastly the subject of which we write, the observation of these, is the rule for styles.

'Tis true, we need no other precepts for discourse than sincerity and truth, truth alone being of wonderful efficacy to work upon the mind, and to dispose it as we please. But because cunning and interest have possess'd the minds of men, some do substitute fallacy and equivocation

vocation in the place of truth, thereby to abuſe the credulity of thoſe with whom they act, according to the difference of their judgments; and other upon greater experience of the Hypocriſy and double-dealings of the World, fearing to be deceiv'd, oppoſe themſelves as obſtinately againſt the truth, as againſt a lie, upon which ſcore men were oblig'd to invent the art of well-ſpeaking, to the end that as before, the mind of it ſelf gave admiſſion to the truth without the aſſiſtance of art (by reaſon of the mutual confidence that was then among men) this art might overcome that jealouſy and ſuſpicion which ſeiz'd upon our minds, by teaching us how to deliver our ſelves with ſuch pleaſantneſs and perſpicuity as may as well perſwade and allure as inſtruct us. To

To arrive at this there are two ways, the first is, to make the truth that we affirm, intelligible; which is done by the clearness of our style when we express our notions in natural and proper terms, that may not only intimate our thoughts, but inforce them upon our hearers; wherefore what is in it self simple and plain, is to be deliver'd as simply; what is figurative in it self, is to be deliver'd accordingly; what is grave and majestick is to be deliver'd in suitable expressions, and what is lofty and pompous, is to be express'd in a style that is lofty and magnificent: In this lies the diversity of style, and the decorum to be observ'd in respect of the matter.

The second way in delivering the truth, is, to prevent its being impug-

impugned or refell'd by Foreign Arguments; To this effect it is neceſſary to remove the diffidence or ſuſpicion that he or they to whom it is expos'd, may have that it is not the truth; and this is done by great caution that nothing be incredible or extravagant that we write or ſay: For the leaſt thing of that nature diſreliſhes, and begets averſion, or at leaſt diſtruſt in their minds with whom we treat; and therefore to avoid this Rock, he who writes or ſpeaks, is to inſinuate, and gain upon the affections of him to whom he writes or ſpeaks.

And we ſhall ſucceed the better, if beſides the framing our ſtyle to our matter, we conform it likewiſe to the quality of the perſon, by paying the reſpect that is due to him: If he be much our

our ſuperiour, our ſtyle muſt be modeſt and humble; If our Friend, we may be more free and familiar, diſcovering our confidence in him, and our eſteem of his perſon, but without the leaſt rudeneſs or obſcenity; if any ſuch thing ſhould inevitably fall in, it is to be deliver'd in ſuch manner that the hearer may perceive it was coincident with the matter, and proceeded not from diſreſpect in the Author.

Without this obſervation, not only he who ſpeaks ſhall never eſtabliſh the truth, but he ſhall be unable to reſiſt, much leſs remove the repugnances that will frequently occur; whereas by inſinuating into the mind of his Auditor, he makes himſelf Maſter of it, and fortifies it againſt all contradiction; giving weight

to

to his Propoſitions, by preventing objection, and anſwering it himſelf; or elſe by a diſcreet ſilence; for it is art to hold ones peace, when the arguments of our adverſary are ſo empty and idle, they cannot be refuted without making him ridiculous; Indeed it would have ſome reflexion upon the whole Company to ſuſpect they could be ſo weak as to be captivated by ſuch trifling reaſons: and in this conſiſts our Civility in reſpect of the perſon to whom we ſpeak.

Of ſtyles there are ſeveral ſorts, the firſt is the plain and natural ſtyle, which is an ingenuous and familiar way of ſpeaking, and yet noble; and clearneſs and perſpicuity being an eſſential quality in it, it is neceſſary that we underſtand, conſtrue, imploy, and diſpoſe our words

words according to their proper and natural ſignifications, and give them the importance that they bear generally among perſons of condition; and for this we may ſet down the following words of our Saviour, St. *Luke* 16. 19.

There was a certain rich man clothed in purple and fine linnen, who fared delicionſly every day. And there was a certain Beggar named Lazarus, *who was laid at his door full of ſores, deſiring to be fed with the crumbs that fell from the rich mans table; Moreover the dogs came and licked his ſores: and it came to paſs that the Beggar died and was carried by the Angels into* Abrahams *boſom; The rich man alſo died and was buried. And in Hell he lift up his Eyes being in torments, and ſeeth* Abraham

a-far

a-far off, and Lazarus *in his bosom. And he cried and said, Father* Abraham *have mercy on me, and send* Lazarus *that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But* Abraham *said, Son, remember that thou in thy life time receivedst thy good things, and likewise* Lazarus *evil things, but now he is comforted, and thou art tormented,* &c.

In which it may be observed, that all the terms are natural, pure, and clear, without Figures or elaborate Ornaments, and the periods short, which is an excellent quality in a style.

And therefore (by reason of its plainness and perspicuity) it is not only the principal part of Eloquence to express our selves intelligibly, but the fundamental

tal of all other ſtyles, becauſe clearneſs is common to them all. *Prima eſt eloquentiæ virtus, perſpicuitas.* Quintil.

That which is oppos'd to this, is the flat and the dull ſtyle, made up of mean and low expreſſions that ſavour wholly of the vulgar, and many times conſiſting of improper, if not barbarous terms; as if I ſhould ſay, *You, Sir, did me a great piece of ſervice*, inſtead of, *You very much oblig'd me*: The word ſervice being uſed improperly to ſuperiour or equal. In the remote Provinces, where their beſt Eloquence is but a kind of corrupt French, they do often make uſe of an Active for a Neuter; an Auxiliary for another Verb; The Maſculine Gender for the Feminine, *&c.* and theſe rude dialects deſtroying the purity of our language,

guage, it follows that they are as destructive to other styles, which ought naturally to be pure.

The second kind is the figurative style, which varying from the simple, makes use of Allegories, and Metaphors, and represents one thing by another that has reference to it.

When these figures are taken from serious subjects, and their Analogy is just and natural, the style is serious, as in this following Example.

Self-love is the greatest of all Flatterers. Whatever discoveries are made of this Love, there remains still a Terra incognita, *a great part that is unknown: Self-love is more cunning, than the cunningest man; it pretends to be the very pattern of goodness, and to forget it self quite when*

when imploy'd for other people; but 'tis really the readyeſt way to arrive at our own ends; it is lending at uſe what we pretend to give; 'tis, in a word, by ſubtil, and ſly magick, to undermine every body, and gain our deſigns.

But when Figures are taken from pleaſant things ſubſtituted in the place of what we would expreſs, and when the reference or relation to the ſaid things is remote, or fictitious; that ſtyle is pleaſant and jocoſe, conſiſting in Hyperboles, or ſuppos'd exaggerations, in pleaſant alluſions, in diſproportionable Analogies, in counterfeit truths, in pretended paſſions, in irregular Compariſons, imitations, and Antitheſes, *&c.* As for Example in the following Letter from *Monſieur Voiture*, to a young Lady,

Lady, to whom he ſent a certain Lyon in Wax.

Madam,

THis Lyon being conſtrain'd for reaſons of State to quit Libya *with all his Family, and ſome of his particular Friends, I thought there was no place in the whole World to which he might more honourably retire, than to your Ladyſhips preſence, and that his misfortune would be in ſome reſpect a felicity, in bringing him acquainted with ſo excellent a perſon. He is deſcended in a right line from an illuſtrious Lyon, that about three hundred year ſince Commanded in chief upon the Mountain of* Caucaſus; *From a Grand child of which Lyon, it is believ'd here, your great Grand Father was deſcended, as being the firſt Lyon that*

paſs'd

paſs'd out of Africa *into* Europe. *The honour he has to be related to your Ladyſhip, makes me preſume he will be receiv'd with your accuſtomed pitty; and I hope you will not think it beneath you to be the ſanctuary of any thing in diſtreſs. Your humanity in this point will add much to your reputation in* Barbary, *where already you are in greater eſteem than any thing on this ſide the Sea. If your Ladyſhip vouchſafes them the art to conceal themſelves under humane ſhapes, you will do them a ſignal favour, by enabling them to do more miſchief with greater impunity. But if that be a ſecret you reſerve to your ſelf, it will be ſome advantage, if you permit them to be near you, and afford them your Counſels. I aſſure you Madam, they are eſteem'd the fierceſt and*

moſt

most cruel in all this Country, and do not question but you will agree together very well. There are with them some few Cubs, the tenderness of whose age allows them to prey only upon Lambs and young Children: but I hope in time they may come to perfection, and attain the virtue of their Predecessors; At least I am sure of this, they will see nothing about your Ladyship to check their Natures, but will be as well bred with you, as in the remotest Forest in Africa. *In confidence of this, and assurance your Ladyship will not be wanting in any thing of generosity; I do thank you before-hand for their noble reception, and declare my self,*

Madam,

Your Ladyships, &c.

All

All is as you ſee pleaſantly counterfeit in this Letter, the number of Periods that ought to be ſhort and conciſe, as in a ſerious Figure, is full and round, as if the ſtyle were grave, and the ſubject more ſerious; by that means to add a certain Gallantry to the air of the Letter, and give it the face of a matter of importance: So the ſtile, the terms, the expreſſions being Figurative, and thoſe Figures denoting what the Author would ſay by a remote, and diſproportionable reference, do repreſent to the mind of the Reader, as it were in Maſquerade or diſguiſe, the real intention of the Author, and produce that pleaſure and agreeableneſs which is eſſential to that ſort of ſtyle.

To the ſerious ſtyle by way of oppoſition, there is a conceited kind

kind of ſtyle that pretends to deliver our thoughts and words with more than ordinary ſubtilty, but delivers every thing impertinently and that without any conſtraint. This by ſome of the *Virtuoſi* is call'd the Fantaſtical Style, which cannot mention a Fly nor a Footman without a Metaphor. And even that ſtyle which they take to be the moſt excellent (which yet by perſons of underſtanding is not to be diſtinguiſh'd from the Fantaſtical) conſiſts in certain new and modiſh expreſſions, wherewith our new Orators would clog their Eloquence; and the truth is, they do ſo confine and inthral themſelves to this kind of whimſey, being by no poſſible means to be drawn from theſe kind of Terms, that whereas the Figure was at firſt inven-

ted to give liberty to the Author, and ſatisfaction to the Reader, they turn their liberty into Slavery, tricking up their diſcourſe ſo ſprucely, that like a Bride, it is not able to ſtir: Nor can the Reader peruſe them with pleaſure, unleſs it be to ſee what extravagant words they uſe to expreſs their moſt ſerious thoughts, whereas thoſe words were never intended but for mirth and pleaſantneſs of Converſation.

The pleaſant ſtyle has likewiſe by way imperfection, the dull Burleſque that conſiſts in mean Ironies, in flat Railleries, inſipid Compariſons; in words intended for laughter; that carry no ſalt notwithſtanding, and fill the imagination with things ſo idle and common, that if the Author does not laugh at them firſt himſelf, no body elſe would afford them a ſmile. The

The third is the grave, modeſt ſtyle, form'd out of the plain ſtyle, and the ſtyle that is figuratively ſerious; and therefore, that being ſerious, all its figures are to be ſerious, grave, and virtuous. This ſtyle admits nothing looſe, nothing impudent, nothing ſawcy, nor nothing too frolick and light. Its periods ought to be longer and fuller of matter than the other, and ſo link'd and connected, that they may mutually give ſupport and illuſtration one to the other. And as this ſtyle will not on the one part, that any thing of argument be wanting, and that, on the other, it ſhould wave its proper gravity by making each of its parts to conſiſt of ſeparated periods, cuſtom does frequently join them together, by a certain demy-period call'd by

the Greeks, ἐργασία, which modern Authors do call the tail of a Period, and 'tis expreſs'd by a Participle almoſt in this manner: *Being certain that*, &c. *Nothing being more advantagious than*, &c. We will take an Example from a Book of this Character, written in a very grave ſtyle, where *Moſes* ſpeaking to the Iſraelites in *Joſephus*, complain'd that the chief amongſt them out of unreaſonable jealouſy, had mutined againſt him, and proceeded ſo far, as to deſign to have ſton'd him. The Speech was directed to *Corah* head of the Sedition, who would have depriv'd *Aaron*, and made himſelf High Prieſt.

I confeſs (*ſays* Moſes) *that you and your party are conſiderable; and there is none among all the people that I deſpiſe, though*

though inferiour to you in wealth as in every thing elſe. But if Aaron *was made High Prieſt, it was not for his riches, for there are ſome among you richer than* Aaron *and I both; not for the excellence of his Race, for it hath pleaſed God to bring us all from the ſame ſtock, ſeeing we had but one Grand-father among us: Nor was it my Brotherly affection that mov'd me to advance him, becauſe, had I conſider'd any thing but God in the Caſe, I ſhould rather have taken that honour upon my ſelf, than beſtow'd it upon another, for Charity begins at home; and none ſo near me as my ſelf. What reaſon was there therefore that I ſhould ingage in a danger to which I am unjuſtly expos'd, and let another go away with the profit? But believe me, I am innocent of this*

Crime. God would not have permitted me to neglect him ſo much, nor you to be ignorant of the method of pleaſing him. Yet though it was God, not I who honoured Aaron *with that Office, he is willing to reſign it to any one that ſhall be call'd to it by your ſuffrage, without urging that he has executed it faithfully: becauſe though he was admitted with your approbation; his ambition is ſo ſmall, that he will rather freely relinquiſh it, than be the occaſion of ſo great troubles. Have we then been defective in our reverence to God, in accepting what he was pleas'd to confer? or could we on the contrary have refus'd it without impiety? But as it is his property who gives, to confirm what he has given; it is a priviledge belonging wholly to God to declare,* de novo, *by whom he*

he is pleas'd to be ſerv'd in the preſentation of your Sacrifices, and whoſe Miniſtery he will uſe in your actions of piety and devotion: And would Corah *be ſo preſumptuous out of an ambition of advancing himſelf to that honour, to rob God of his prerogative of diſpoſing it? Forbear then to irritate the people, or excite ſo dangerous a tumult: To morrow will decide the difference, let the pretenders meet in the Morning, each with his Cenſor, fire and incenſe in his hand ..... and he whoſe oblation ſhall appear moſt acceptable to God, ſhall be eſtabliſh'd High Prieſt,* &c.

We ſee in this ſtyle force of reaſon is couch'd under gravity of expreſſion, and the Figures are eaſie and moderate: In oppoſition to this are all ſtyles of

vehemence, as well as those which are too familiar and free.

The fourth kind, is the sublime, elevated, and pompous style, form'd out of the grave style, with serious Figures. Which style consists of fine fancies and solid, but extraordinary and transcendant, whose expressions are Seraphic, whose Epithets are magnificent, containing great sense, and affording a firm Idea of the word that expresses them. The Figures are strong, lively, and pathetical, and according to the diversity of the Character; the number of the period is large or contracted. Of this sort we may produce as an Example the discourse which the said *Moses* address'd to God Almighty when he petition'd him to make it appear that he was falsly accus'd of partiality in chusing

chuſing his Elder Brother to the High Prieſthood.

Great Soveraign of the Univerſe, who out of compaſſion for thy people, haſt carry'd them thorough ſo many dangers; who art a faithful witneſs of all my actions; who ſearcheſt the Reins, and pierceſt into the moſt ſecret receſſes of the heart, hear I beſeech thee my prayer, and do not diſdain to make the truth manifeſt, and puniſh the ingratitude of thoſe who accuſe me ſo injuſtly. Thou knoweſt, O Lord, all the paſſages of my infancy, not by hearſay, but intuition: Thou knoweſt likewiſe all that has happen'd to me ſince, and the people themſelves know it; but becauſe their interpretation of my conduct is malitious, do thou bear witneſs to my innocence. Was it not thou, O Lord, who by thy aſ-

ſiſtance, my own caution, and the affection of my Father in Law when I liv'd quietly at home, obligedſt me to undertake ſo much trouble and anxiety for the good of the people, and particularly to reſcue them from their Captivity? Yet after I have deliver'd them from ſo many evils, I am become by my conduct, the object of their diſdain. Thou therefore, O Lord, who vouchſafedſt to appear to me in the flames upon Mount Sinai; *who vouchſafedſt to diſcourſe with me, and make me a ſpectator of ſo many prodigies; who ſentſt me with thy Orders to the King of* Egypt; *who ſtretchedſt out thine arm over that Kingdom, to make our way out of the Egyptian Slavery, and humbledſt their pride and their puiſſance; who when we were at a loſs, and knew not what to do, didſt open*

for

for us a miraculous way thorough the red Sea, and causedst the floods to swallow up our pursuers: who furnishedst us with Arms when we had none; who broughtest water out of the rock to quench our thirst; who providedst us victuals from the other side of the Sea, when the Land where we were was not able to supply us; who sentest us sustenance from Heaven, that before was not known to mankind; and in a word, regulatedst our conduct by the holy and admirable Laws which thou gavest us, Vouchsafe most Omnipotent Lord God, to determine our controversy, thou who art not only a Judge, but an unbyas'd and incorrupt witness; Make it appear to the whole World that I never receiv'd bribes to do unjustly; That I never prefer'd the Cause of the rich; nor

acted

acted willingly to the prejudice of the publick, but on the contrary us'd my utmoſt endeavour to be ſerviceable to the people. And now ſeeing they accuſe me of having advanc'd Aaron *to the High Prieſthood, not in obedience to thee, but in favour and partiality to him, let them underſtand, I did nothing but by thy expreſs Command, and let them diſcern the care which thou art pleas'd to take of us, by puniſhing* Dathan *and* Abirom *according to their merits, who were ſo audaciouſly impudent as to accuſe thee of being inſenſible, and of ſuffering thy ſelf to be abus'd and circumvented by my artifices. And to the end that thy judgments upon theſe profaners of thy honour may be apparent to the whole world, permit them not to die an ordinary and natural*

death,

death, but let the Earth, upon which they are unworthy to tread, open and ſwallow them up, them and their Families and goods, that the ſignal effect of thy Soveraign power may teach the reſt what reverence is due to thy ſupream Majeſty, and demonſtrate that what I have done in my Miniſtery, was by thy ſpecial authority and command. If on the contrary the Crimes imputed to me be true, preſerve I beſeech thee my accuſors, and let all my imprecations fall upon mine own head. Joſeph. lib. 3. c. 3.

In this rank I might place the whole Preface of the ſame tranſlation of *Joſephus*, but I think it ſufficient to inſert ſome few Paragraphs ſet down in the beginning of it.

That which next to the holy Scriptures renders Joſephus *preferable*

ferable to all other Historians, is this, that whereas their principal scope and end is the description of the actions of Men; He represents to us the dispensations of God himself; whose Power, Providence, Goodness, and Justice are conspicuously display'd in every part of his Book. His Power open'd the Sea, and divided the Floods, to give dry passage to the Army of the Israelites; His Power levell'd the Walls of the strongest Towns without Battery, or artificial concussion. His Providence governs all things, and prescribes Laws that may be call'd the source from whence the Wisdom of this World is wholly and undeniably drawn. His Goodness fetch'd down from Heaven, and forc'd out of the hard rocks, supplies to satisfie the hunger and thirst of a numerous people, when

the

the barrenneſs of the deſert was not able to ſuſtain them. The Elements being the Executioners of his Juſtice, The water overwhelms thoſe which his Juſtice condemns; The fire conſumes them; The air deſtroys them by infection; The Earth opens and devours them. His Prophets preſage nothing, but what is confirm'd afterwards to a miracle. Thoſe who command his Armies, undertake nothing but what they execute; and the Governours of his people being full of his Spirit, act rather like Angels than Men. Moſes *alone may be an inſtance of it; Never any man had ſo many excellent qualities as he: Never did Providence diſcover ſo much in any one man under the old Law, from the fall of* Adam, *how far perfection in a Creature might extend by particular grace:*

So

So that great part of the History of Josephus, *coming as it were from that incomparable Legislator, as being deriv'd generally from him, we are to read it with respect as well as esteem; And the latter part of it being taken out of the Scriptures, deserves no less, as being dictated by the same Spirit that inspir'd* Moses *when he writ the Pentateuch.*

What may not be said of those incomparable Patriarchs, Abraham, Isaac, *and* Jacob; *Of* David *the King and great Prophet, who was stil'd a Man after Gods own heart; Of* Jonathan *a Prince so perfect, that the Scripture tells us his soul was inseparably joyn'd to the said King; Of the illustrious* Machabees, *whose piety being equal to their Courage, was able in an incredible manner to unite the Sovenaign power with the religious*

ligious duty of the High Prieſt; Of Joſeph, Joſuah, Gideon, *and ſo many others who may paſs for perfect patterns of Virtue, Conduct, and Valour? If the antient Heroes of the Pagans have atchiev'd nothing comparable to the Heroes of the people of God (whoſe actions might paſs for Romances, were it not impious to ſuſpect them) it is not to be admir'd, ſeeing they acted only by human force, and theſe by divine aſſiſtance,* &c.

The ſtyle oppos'd to this, is, the turbulent and tranſported Eloquence which fills the World with Exclamations inſtead of reaſons, antitheſes inſtead of proofs; which makes people deaf with its ſound and its number; which jumbles and confounds all things, and endeavours to conceal its weakneſs, by Clouds of obſcurity

of

of its own raising and expansion, &c.

There is likewise in opposition to this, a certain puff'd Bombast style, that represents things great and lofty, which in reality are no such matter.

Thus much for styles, Now as to persons, we must observe the same respect in writing, as in speaking to them.

As to the difference of quality, it is to be consider'd when a Superiour writes to an inferiour; an inferiour to a Superiour, or an equal to an equal. Withal, it is to be consider'd, whether it be to a Man or a Woman; amongst men, whether it be to a Cavalier, a Magistrate, or a Church-man: and much Civility lies in the care of these distinctions.

Our next consideration ought to

to be of our ſubject matter, which are infinite. For it being in our power to write upon every thing we may ſpeak of, and having liberty to ſpeak of every thing without exception, it follows our writing may be as general as our diſcourſe.

Our ſubject may be Religion, Law, adminiſtration of Juſtice, either by the Prince himſelf, or Miniſters, Negotiations of State, private tranſactions, inſtructions, directions, ſpeeches, Panegyricks, Apologies, Refutations, Pleadings, Poetry, Hiſtory, Letters, *&c.*

Theſe things being premis'd, let us make our application. In matter of Religion, whether we compoſe or tranſlate, we muſt indiſpenſably make uſe of the plain ſtyle, if we be to explain a ſimple principle of Faith; and

of

of the grave ſtyle when we are to perſwade either by proof or refutation. This is a Rule that obliges all writers eſpecially Eccleſiaſtical perſons to whomſoever they write, whether to ſuperiours, inferiours, equals, Man or Woman; The holineſs of the matter admitting no other ſtyle. For even in Authors the moſt polite and florid, when they write in that way upon a divine ſubject, there is ſo much incongruity and repugnance betwixt that ſacred ſubject, and the fantaſtical expreſſions that are generally ſo taking, that a ſerious Man would believe they did but railly for their entertainment, making uſe of a ſtyle proper only for drolling pleaſantly, and with a *bonne grace* according to the terms of the Gallant.

In tranſlations of that nature, care

care is to be taken that they be as natural and with as little digreſſion from the Letter as is poſſible, which is a reſpect inviolably to be obſerv'd to Books of Religion. It is much better to offend againſt the language of men, than in the leaſt to deviate from the ſenſe of the Holy Ghoſt.

In ſome Caſes we may be too exact, and keep too much to the Letter of the Text, as if in this Verſe Pſal. 92. *Mirabiles Elationes Maris, Mirabilis in altis Dominus*, we ſhould render it thus, *The Elevations of the Sea are admirable; The Lord is wonderful in the Heavens.* Where the Verſion is exact, being made word for word, but it neither anſwers the true meaning of the Text, nor the propriety of the language: For firſt the word

Elevation

Elevation is uſed to expreſs the Elevation of the Pole, the Elevation of a Cardinal to the Papacy, or other perſon to other great dignity: We ſay ſometimes the Elevation of the mind, or the Elevation of a building, but I never knew that Elevation was uſed for the agitation of the Sea. *Wonderful in the Heavens*, is improper, the word *altis* being rather intended for the deeps, ſo that the tranſlation in my judgment would run better thus. *The raging of the Sea is admirable, and God is wonderful in the deeps.* Nor are we in our Verſions only to obſerve to render the ſenſe of the words plainly and clearly, but we muſt render them as near as we can in the ſtyle of the Original; If in the Original the expreſſion be figurative, our tranſlation muſt

muſt be ſo too, not always *totidem verbis*, the ſame (for ſometimes the difference of the Languages will not admit it) but in terms equivalent and tantamount, which is call'd rendering beauty for beauty.

When our ſubject is matter of Law, Decree, or Juſtice; when we bring in a Soveraign Prince ſpeaking to his Subjects, his Authority ſerving for arguments of perſwaſion, we muſt uſe the plain ſimple ſtyle, and our terms ought to be clear, and free from all manner of Equivocation. In ſhort, as we ſhould not be puniſhable for the Non-Execution of a Law of which we are ignorant, ſo we ſhould not be guilty of breaking that Law if we did not underſtand it, or if we did one thing for another, being deceiv'd by the ambiguity of the Terms,

Terms, Laws, Ordinances, and the Decrees of Princes, if plain and intelligible, conduce much to keeping the ſubjects in Peace, but how can they do that, when being doubtfully and ambiguouſly expreſs'd, they produce rather ſtrife and contention? The Oracles in old time were deliver'd doubtfully and obſcurely, becauſe they were intended to deceive; But Soveraign Princes, with whom truth is as it were depoſited to undeceive, and inlighten our underſtandings, do rather affect to ſignifie their pleaſures in a clear and perſpicuous ſtyle, that every body may underſtand. For this reaſon certain old words are ſtill retain'd and appropriated to the expreſſion of the Princes will, which words do both render the ſtyle of his Ordinances and Decrees awful

awful and venerable by an Idea of antiquity which they carry along with them; preſerve the ſence they bore time out of mind, and prevent the danger of ambiguity, which in thoſe Caſes are very improper. In other things if the Prince has occaſion of arguments to perſwade; He uſes (or his Miniſters for him) the grave ſtyle, as moſt ſuitable to the Majeſty of his Office.

In like manner, the plain ſtyle is to be uſed, not only in Negotiations of State, as in Treaties, Allyances, Leagues, Contracts of Marriage, *&c.* but in private Tranſactions, as Contracts, Promiſes, Obligations, Teſtaments, *&c.* Becauſe all that is to be done is clearly and expreſly to ſignify what is the will and agreement of the parties, with-

out any farther teſtimony or proof. Beſides, as an Equivocation or double ſence in a Treaty, &c. may be the occaſion of bloody Wars betwixt two obſtinate States, ſo the ambiguity of a ſingle word is too frequently ſeen to produce dangerous and expenſive Suits betwixt particular perſons.

The ſame ſtyle is to be obſerv'd in all inſtructions, directions, &c. unleſs we be to enlarge upon a matter, and treat of it in its full extent; In that Caſe as many Foreign things are convenient for its illuſtration, and we oblig'd as they are lofty and high, to elevate our ſtyle, we muſt make uſe of the grave ſtyle; but yet the body of our diſcourſe ought always as much as poſſible, to be in the plain ſtyle. For if in that our meaning be

trouble-

troubleſome to comprehend, it muſt be much more painful when the mind labours to underſtand the terms, and follow ſuch expreſſions as are uſed only for imbelliſhment.

The Speeches and Complements addreſs'd to a ſingle perſon ought to be in the grave ſtyle, for conſiſting either in praiſes, proteſtation of reſpect, of ſervice, of amity (which ought to be gratefully deliver'd, and the proof to be from the quality of the Speaker) nothing is more efficacious to inſinuate it than modeſty of ſtyle, nor pleaſes more than the generous Figures that accompany it.

Publick Diſcourſes, as Panegyricks, Pleas, Apologies, Refutations, *&c.* ought to conſiſt partly of the grave, and partly of the lofty ſtyle, becauſe not

being directed to one ſingle perſon, or intended barely to perſwade what we affirm, but at the ſame time to conteſt, and refute whatever is alledg'd in oppoſition, it is but reaſonable, that we imploy all the beauty and force of Eloquence, to pleaſe, excite, or perſwade.

Poetry admits all ſorts of ſtyles according to the diverſity of its kinds.

Hiſtory in the ſame manner having no preciſe reference to any Man, compriſing all ſorts of matters, and dictating to all ſorts of perſons, makes uſe of all ſorts of ſtyles, which nevertheleſs are to be apply'd with great judgment and diſcretion: yet the body and ſubſtance of the narration ought to be in a grave and uniform ſtyle, becauſe the diſcourſe of an Hiſtorian is

to

to be ſerious, modeſt, and eloquent, to inſinuate into his Reader, that the pleaſantneſs of the ſtyle may attone for the prolixity which commonly happens when too many things are hudled together into one ſingle Book.

Tho' Letters be generally Hiſtorical, yet there is difference betwixt Hiſtory and them. For in Hiſtory matter is the only thing that regulates our ſtyle, as being directed to no particular perſon; But in Letters our ſtyle depends principally upon the quality of the perſon, and upon the matter but by accident. If therefore a ſuperiour writes to an inferiour, he is to keep the plain ſimple ſtyle, as moſt proper for great men, who, as we ſaid before, have priviledge to uſe their authority inſtead of arguments.

If an inferiour writes to a ſuperiour, as he is to accommodate his ſtyle to his matter, ſo he is to frame it to the perſon, and to inſinuate to him; when he is only to explain himſelf, he is to imploy the ſimple ſtyle; when to prove an aſſertion, he is to do it with the grave ſtyle: It not being lawful to fly out into raptures, becauſe in Letters the quality of the perſon to whom we write determins abſolutly of our ſtyle: Only ſometimes by accident the matter may regulate, when one equal writes to another, whether it be Man to Woman, or Woman to Man, eſpecially upon the ſubject of Religion, Conſultation, or Condolence, *&c.*

Indeed if a ſuperiour makes a man his familiar, and authoriſes him to write accordingly, if his matter be indifferent, the inferiour

ſeriour may write as to his equal, and make uſe of the free and familiar ſtyle, if the ſubject be jocular; if it be mix'd, his ſtyle muſt be ſo too, and made up of the plain and the pleaſant together.

Theſe Rules being eſtabliſh'd, it is eaſy to find from whence their fault proceeds, who in writing Letters, obſerve not the order and decorum that is requir'd, from the difference of ſtyles, perſons, and ſubjects; or at leaſt having obſerv'd them in the beginning, they flag, and are not able to continue the ſame ſtyle to the end.

We ſhall comprehend it the better by Examples: Let us draw one of each kind, that is to ſay, of ſuch Letters as are writ in Complement, and return of ſome Civility receiv'd, and of ſuch as are writ about

buſineſs; For all Letters fall under one of theſe kinds: We will begin with an inferiour to his ſuperiour, and ſuppoſe that they are not only diſtant and of no familiarity, but of a condition each of them, that requires ſerioufneſs and modeſty of ſtyle, and ſobriety and gravity of matter, as in the acknowledgment of ſome courteſy receiv'd. Of this ſort is this following Letter of *Monſieur Voiture*'s writ to a Cardinal and chief Miniſter.

My Lord,

I Underſtand the favour your Eminence was pleas'd to do me; with what bounty and expreſſions of good will you have obtain'd for me that boon which I took the boldneſs to beg of his Majeſty. Since by that I find that in your moſt important affairs,

fairs, your Eminence forgets not your ſervants, and that in your greateſt imployments you can remember the meaneſt of your friends, I preſume it will not be unpleaſing if I take the confidence to return my moſt juſt acknowledgments; and that your Eminence will not diſdain my proteſtation here, That beſides my ſhare in the common reſpect and veneration due from all people to a perſon who has and does ſtill acquire ſo much honour to this State, I will always retain a particular ambition and promptitude to expreſs by all the actions of my life how much I am,

My Lord,

Your Eminences
Moſt humble and moſt
obedient Servant.

In this Letter all is exact, the ſtyle which is grave, agrees with the perſon of the Writer, who being inferiour, is oblig'd to keep a reſpect, and render himſelf agreeable. It agrees with the matter which expreſſes a heart affected with Civility receiv'd, full of acknowledgment, and by conſequence, admits nothing but what is ſerious. It agrees likewiſe with his obligation to the quality of the perſon to whom it is directed, and therefore is full of modeſty and reſpect; a reſpect that may be preſumed to be more real, becauſe it conſiſts not in Hyperboles, diffuſe expreſſions, flatteries, affected or extravagant praiſes, but all in it is natural and proper, which renders the Writer agreeable, becauſe it carries with it an Idea that he is an honeſt, well bred

bred man. In like manner, if we imagine that this Example from an inferiour perſon, ſhould be from ſome Magiſtrate, Embaſſador or Eccleſiaſtick (all which are oblig'd to the ſerious ſtyle) writing to ſome Soveraign Prince with whom they cannot pretend to familiarity, we ſhall not find it altogether abſurd: But if the ſaid perſons under the ſaid qualifications, ſhould return their thanks in this following dialect, as *Monſieur Voiture* did upon another occaſion, it would not be either reſpectful or pleaſing; his words are theſe.

My Lord,

I Do not apprehend your Lordſhip ſhould be weary of your own beneficence towards me; but I fear you ſhould be weary of my thanks: I have had ſo many due

to

to you of late, that unleſs I may have liberty to repeat them, I cannot ſee what remains for me to ſay upon a ſubject where your bounty has already oblig'd me to exhauſt my ſelf. I ſhall content my ſelf therefore with all humility to beſeech you, That your Lordſhip would remember your ſelf of the many favours you have confer'd upon me; Of the eaſineſs wherewith I have obtain'd them; of the many obliging Letters which by your tranſcendent goodneſs have accompany'd them; and of the Civility wherewith in the doing them, you have diſcover'd an unwillingneſs of letting ſlip any occaſion of rendring me all the honour I was capable to receive. Recollecting your ſelf, and revolving all theſe circumſtances in your mind, Conſider (I beſeech you)

you) my duty thereupon, and then judge whether joining ſo many obligations to my conſtant paſſion and inclination to honour you, I can ever ceaſe to be with all poſſible fidelity and reſpect,

My Lord,

Your Lordſhips

Moſt humble and

moſt obedient

Servant.

If

If theſe perſons, I ſay, ſhould write thus, it would rather be offenſive than decent, though of it ſelf the Letter be well writ, and witty enough, and the reaſon is, becauſe the ſtyle is not ſuitable to the perſons: For the ſtyle being gay, and by conſequence familiar, and that gaiety and freedom proceeding from a certain confidence and preſumption in the Writer, incompatible with the reſpect indiſpenſably due from the perſons we have ſuppos'd, it is clear, that how ingenious ſoever it may ſeem, it offends againſt the Rules of Civility, and is contrary to what reaſonable perſons ought to propoſe, which is to inſinuate into the mind of their Patron a perſwaſion of their gratitude.

On the other ſide let us imagine

gine this great Lord has admitted this inferiour to a familiarity: That it is a Lady who writes it: Or elſe that the perſons we have ſuppos'd have had long acceſs, converſation, and intimacy with the ſaid Lord, The Letter will become not only regular and decent, but fine and gallant (as in effect it is) and conciliate to the Writer the affection of the ſuperiour. So little is there requir'd to change the nature of an Epiſtle: and ſo much circumſpection is there neceſſary to fit the ſtyle of a Letter to the perſon who writes, and to the perſon to whom it is writ.

The next caution is about our matter, how to frame it to the quality of the perſon to whom it is intended: Let us try an experiment in a Letter of buſineſs, which

which is the ſecond kind, and to be handled in a grave, ſober, and ſerious way, in which an inferiour owing reſpect is oblig'd to write to a ſuperiour. And if you pleaſe, ſeeing we have already made uſe of *Joſephus*, we will inſtance in a Letter writ by a Chancellor, a Secretary, and other Officers of State to King *Cambyſes*, to let him know how much it imported him to hinder the re-eſtabliſhment of *Jeruſalem*. The Example follows, to which we will add a Concluſion after the French way to make it more exact.

Sir,

WE hold our ſelves oblig'd to advertiſe your Majeſty, That the Jews who remov'd to Babylon, *are return'd into this Country; That they are repairing*

pairing their City which was demoliſh'd upon their revolt, re-erecting their Walls, re-eſtabliſhing their market-places, and rebuilding their Temple. That, Great Sir, if they be ſuffer'd to proceed, they will no ſooner have finiſh'd their deſigns, but they will refuſe to pay your Majeſties Tributes; and to execute your Majeſties Commands, as having been always ready to oppoſe their Kings from an innate humour that carries them to Command, but never to obey. Wherefore obſerving with what eagerneſs and aſſiduity they purſue the rebuilding of their Temple, we thought it incumbent upon us to give your Majeſty advice. If your Majeſty pleaſes to cauſe the Regiſters of the Kings your Predeceſſors to be perus'd, Your Majeſty may find how the Jews have been always

Enemies

Enemies to Soveraignty, and how for that reason their City was destroy'd. To which we may add, that if your Majesty permits them to repair it, and re-enclose themselves with Walls, they will obstruct the passage from Phenicia *and the lower* Syria. *This advice we do most humbly beseech your Majesty to accept from those who by the duty of their preferments are oblig'd, as well as by particular inclination, to express themselves with most profound respect,*

Great Sir,

Your Majesties

Most humble, most obedient,
and most faithful Subjects
and Servants.

This

This Letter ſeems to be writ without Art, and yet it abounds with it, as preſerving quite thorough a regard to the perſon, the matter, and the ſtyle. To the perſon, in that it teſtifies the continued zeal and ſubmiſſion of the Writers, without mixture of paſſion on their ſide: To the matter, by diſcourſing gravely and cloſely a ſubject that was grave and important. And to the ſtyle, in obſerving that which was moſt requiſite both for the perſon and matter, that is to ſay, by a plain and ingenuous repreſentation of proceedings, leaving the Prince the abſolute power of determining, without any vain Figures and flouriſhes to perſwade him: which Modeſty being a great ſign and indication of reſpect, gains much upon the perſon to whom

whom we write, and makes the Writer be lov'd.

For variety ſake we will now, without alteration of the matter, or perſons we have ſuppos'd, write the ſame Letter to the ſame King, but in a different ſtyle, that is, with all the Flowers, and Ornaments of Rhetorick, and judge then of the beſt.

Great Sir,

IT would be an inexcuſable omiſſion of our duty, not to acquaint your Majeſty with an affair that perhaps may be of greater importance than any other in your Reign. Why Sir, The Jews being return'd from Babylon, *are rebuilding their City, repairing their Walls, reſtoring their Temple; does your Majeſty conſider upon what ſcore they were*

were formerly demoliſh'd? It was becauſe that City being the Metropolis of that rebellious people, was always the Center of their Sedition. It was becauſe that turbulent Nation was never to be kept under without ſuch caſtigation. If your Majeſty permits them to go on, the laſt ſtone of their criminal buildings, will be a ſignal to them to take Arms againſt your moſt Auguſt Authority. To imagine that by their fatal fortifications they deſign only to immure themſelves, is to miſtake the intractability of their ſpirit, and to underſtand them amiſs; No ſooner ſhall they find themſelves under the protection of their Walls, but they will refuſe your Tributes, reject your Decrees, and deſpiſe your Commands. They would bely their natural repugnancy to Kings, to

do

do otherwiſe. They would act contrary to that old inſolence and haughtineſs that prompts them to give Laws, but never to receive them. If your Majeſty ſuſpects theſe important truths, and eſteems them ſuggeſtions, you may if you pleaſe conſult the Memoirs of your moſt illuſtrious Anceſtors, and find, that from the firſt, the Jews were Enemies to Monarchy; and that inextinguiſhable antipathy was the firebrand that not only put their City into a flame, but reduc'd it almoſt into aſhes. Where then is the wiſdom and magnanimity of Cambyſes? *Can your Majeſty overſee a deſign ſo obvious to the meaneſt Politician? Can you permit a Town that has been always the very Leven of Rebellion; a Town that blocks up your paſſage into* Phenicia *and the lower* Syria,

ria, *to be fortify'd and rebuilt? Alas! Sir, Can you do miracles as you muſt do, when your affairs ſhall call you into thoſe Provinces? But queſtionleſs we are miſtaken, your Majeſty having a mind ſo infinitely ſagacious, muſt needs diſcover and ſtrangle in the Birth, ſo pernicious an Enterprize. We ſhall not need therefore to imploy farther arguments to perſwade you, to what your own profound wiſdom moſt certainly dictates: We ſhall content our ſelves with the glory of having been ready upon this occaſion to manifeſt that zeal which the duty of our places exacts, and to which by natural tendency and inclination we are diſpos'd, as being with all imaginable reſpect,*

Great Sir,

Your Majeſties,

Moſt humble, *&c.*

There

There is no need I ſhould enter upon particulars to ſhow the impertinence of this Letter. If we conſider (as I have ſuppos'd) that it is from an inferiour to a ſuperiour; from grave perſons, to a grave perſon, about a ſerious matter; from Privy-Counſellors, and Miniſters of State, to their own Soveraign and King, about an affair of more than Ordinary importance, The folly of it will be ſo plain and palpable, no man can be blind enough not to ſee it. For firſt, the gravity of the matter is exhibited in an affected conceited ſtyle, that is to ſay, by Complemental Romantick Expreſſions, repreſenting things vainly, as if they deſign'd to ſhow their own Rhetorick and faculty, more than the importance of the Subject. A Seraphick extravagant ſtyle agrees by

by no means with matter of State, much leſs with great perſons: Thoſe who write diſcreetly and according to Art, are too wiſe to take that way: and the Prince to whom they write, is too much above us, to admit ſuch terms and Figures as ſavour of familiarity, preſumption, arrogance, and vanity. Wherefore this Letter ſeeming in a manner to Command a perſon, to whom in reaſon they were only to have given advice, is quite beſide the Rules of Civility, and good Manners; and by conſequence offending the Prince, and rendring them odious who writ it, produces in the mind of their King, an effect quite contrary to what they deſign'd by their Rhetorick.

It would be clear another thing, if changing our Writers,

we ſhould ſuppoſe it ſome Lady, or profeſs'd Droll (as they call them) who was extreamly familiar with the King, and ſhould ſend him that Letter. In that Caſe the Idea would immediately be chang'd, and the Letter have another effect upon the mind of the Prince, he would take their Figures and Rhetorical familiarities for extravagancies of zeal; He would divert himſelf with their ill plac'd expreſſions, and interpret their reprimands for the beſt. From whence we may obſerve great diſcretion is neceſſary for the uſing this *a la mode* Eloquence with advantage.

Which Eloquence is a dangerous Rock to all thoſe who are deſirous to write well, and the more becauſe there are many who ſpeak well, that prefer that kind

kind of writing, and condemn with great Magiſtery whatever is not imbelliſh'd like it. They muſt have all the Terms new, made expreſly: *This is writ with ſtame: This with great tenderneſs: This is ſo correct, it ſullies not the imagination, but purges and evacuates the Excrement, which the language had contracted in the mouths of the vulgar:* without giving the leaſt direction when or how it is to be uſed: But notwithſtanding their opinion, great caution is to be taken leſt that flaſhineſs infects and invenoms, not only our ſtyle, but our minds. And in effect, we have ſeen already by experience, that ſuch a kind of ſtyle is improper for any thing that is ſerious and neceſſary to civil converſation. And if we would trouble our ſelves

to peruſe certain Letters written ſeriouſly that are extant in this ſtyle, we ſhould find in all of them a certain confidence and preſumption with which they treat the great perſons to whom they are addreſs'd, with the ſame irreverend familiarity as if they were their equals.

The reaſon is eaſie, becauſe they think they do wonders, if they find out a new expreſſion or phraſe; and indeed the expreſſions are many times well enough ſaid, and betoken a livelineſs and vivacity of mind: but being only an Eloquence of the imagination (as I may ſay) and true Eloquence proceeding from the judgment (which only knows how to make good choice, and good uſe of his Terms according to the Rules of Civility) It is neither to be judicious

dicious nor eloquent, to pile up a medly of Rhetorical Flowers, and ſtrow them improperly in our writings.

This cannot be the employment of thoſe illuſtrious perſons that *France* has choſen for poliſhing and refining her language, though 'tis not unlike but part of their ſtudy may be imploy'd in fixing terms, and aſſigning the natural places which they ought to poſſeſs. Till then I ſhall not believe that drolling or fine language is to prevail againſt ſenſe, which follows the Rules preſcrib'd both by reaſon and cuſtom.

But to return to our Letters: It appears they are diſobliging when coming from an inferiour to a ſuperiour, they tranſgreſs the Laws both of ſtyle, matter, and perſon.

On the other side, 'tis as ridiculous when a person of quality writes to his inferiour imperiously and proudly. For if the inferiour has no dependance upon him, he needs not fear his displeasure, and may take the same liberty to laugh at his Letter if writ Magisterially and like a Master.

We must observe likewise in our Letters to set down the year of our Lord, and the day of the Month; and 'tis more reflect to put them on one side at the bottom, than at the top of the Letter.

If we be desir'd to contract the Ceremonies aforesaid, and write Note-wise, that is to say, without Sir, and the great chasm at the top, we must comply, for to do otherwise would be importunate.

To

To give patterns or models of Letters for all sorts of subjects, would rather be ridiculous than useful, we should sooner avoid them (how exact soever they were done) than make use of them, because every body would know them. The General Precepts that we have laid down are sufficient with never so little judgment. Only this I shall add, for better application, That Letters are used either to negotiate affairs, or to acquit our selves of some Civility due.

A Civil Letter is either a Complement expressing our passion, or a Complement in praise of the person to whom we write. If to express our passion, as in Congratulations, Condoleances, &c. it must come from the heart, as we said before, or 'tis nothing; Otherwise we do but Copy (as

the Painters call it) from other people, which many times being improper, and withal publick, turns all we ſay into Ridicule, and makes us laugh'd at for our pains.

We are rather to invent as well as we can, and our ſincerity join'd with regard to our ſtyle, matter, and the perſon of our Correſpondent, will render our Letter if not admirable for its expreſſions, at leaſt obliging for its kindneſs, which is the chief end of writing, for peoples Wits are not always equally diſpos'd.

If we would write a Complemental Letter to inſinuate into a great perſon by applauding his merits, to help our invention we may make uſe of the Rules which we have given before.

If it be a Letter of buſineſs,

it

it is either an Original, or an Anſwer.

In an Original Letter (which I call the Letter that makes the firſt overture or intimation of the buſineſs) we muſt exactly obſerve the circumſtances of Time, Perſon, and Thing. That the perſon to whom we write may underſtand the buſineſs by the Letter as well as if he were upon the place, and the manner of our writing be ſuch as may diſplay and diſcover our minds as effectually as if our hearts were perſpicuous.

But with all this, we muſt inſert nothing but what is of importance, leſt we grow tedious and vain by our unneceſſary deſcriptions, and appear rather deſirous of being good Orators, than good Friends: That way in a Letter of buſineſs would be

very improper, for those Letters ought to be grave, precise, clear, and intelligible, which may be done by observing the precedent Orders, that is to say, by distinguishing our matters, and putting that which is necessary, before that which is convenient; that which is general before that which is particular; that which is essential, before that which is accidental; passing by degrees from one thing to another, till at last we come to the point, and that which should make the deepest impression in the person to whom you write.

If we write in Answer to another, we must observe to mention the date of the Letter we receiv'd, and reply distinctly, Article by Article, to all the Heads, and after add what we have to say

ſay of our own; keeping cloſe to the Oeconomy and Order we recommended before. Of both the one and the other, the Cardinal *d' Oſſats* Letters would be the beſt Examples, if ſome few ſuperannuated words were left out.

It will add ſomething to our reſpect if we put our Letter in a Cover, and write our ſuperſcription upon that; If it be to a Lady of great Quality, we muſt ſeal it with ſilk, and if we would exceed we muſt ſeal our Letter firſt with ſilk, and then incloſing it in a Cover, write the ſuperſcription upon that, and diſpatch it.

Having ſaid thus much about the manner of writing, it will not be amiſs to add a word about the manner of receiving a Letter.

If the perſon who brings you a Letter, Note, or other Paper, be a perſon to whom you are to pay a reſpect, and he finds you alone; you muſt obſerve two things:

The firſt is, you muſt conſider whether your Letter concerns only your own private affairs; In that Caſe you muſt neither read nor open it before him, but entertain with other civil diſcourſe. The ſecond is, you muſt conſider whether it concerns not the perſon who preſents it: In that Caſe you muſt open and read it in his preſence, making him ſome civil excuſe that you muſt be forc'd to leave him to his own thoughts till you have done.

If the Letter, *&c.* be given you in Company, it would be civil to open it and read it out,

if

if it might be done without diſturbing their diſcourſe. But becauſe inconveniencies may follow, and ſomething of ſecret may be in it, ſomething of reflection, or perhaps ſomething that would be unpracticable if known; the beſt way is to excuſe your ſelf to the Company, and beg their leave to diſpatch the Meſſenger that brought your Letter, and then drawing aſide, you may read it and anſwer it as you think fit; remembring withal that 'tis obliging to the Company, when you come back to communicate all that may be told, eſpecially if it be news: Otherwiſe you will ſeem cloſe and reſerv'd, which in Company is a very ill thing.

For this reaſon we muſt by no means imitate ſome perſons who having receiv'd a Letter, and

begun

begun to read it out, coming to any thing to be conceal'd, do ſtop ſuddenly, or mutter it betwixt their teeth: This is not at all obliging, and many times gives great offence to the Company.

CHAP. XVIII.

The Civility to be obſerv'd by a ſuperiour to an inferiour.

ORder would have conducted us to ſay ſomething in this place of the Civility due from a ſuperiour to an inferiour: But becauſe it would be to preſcribe Laws to thoſe who ſhould give them, we ſhall wave it. Yet this Treatiſe being intended principally for young Noblemen, I ſhall preſume to advertiſe, That if

if they be not ſo wiſe as to conſider that the pooreſt and moſt inferiour Creatures are men as well as they; often as much, and ſometimes of more merit than themſelves: If they have not that Chriſtian Charity to honour in their perſons the image of God, and to regard them as having God for their Father as well as they: as having Jeſus Chriſt for their Redeemer as well as they: and as having this priviledge above them, that to ſanctifie poverty Chriſt made choice of that condition before theirs; yet for their own proper intereſt they are oblig'd to be good in Example to their ſervants, and civil to others who are not of their dependance. And indeed what a monſtrous thing it is to ſee a Nobleman without Civility!

Every

Every body ſhuns him, every body deſpiſes him, no body pays him reſpect out of real eſteem, but to ſatisfy Cuſtom, and preſerve himſelf from his oppreſſion; ſo that he had as good be out of the World as be belov'd by no body. And this is not to be admir'd; for Civility being, as we have ſaid, the effect of modeſty, modeſty of humility, and humility being a true mark of greatneſs of the mind, and indeed the true greatneſs, it is that which obliges, which gains upon the affection, and makes a man belov'd where ever he comes; whereas on the contrary arrogance and haughtineſs, being ſigns of a mean ſpirit, make him contemptible and ungrateful to all the World.

Great perſons may be civil at a cheaper rate than other people.

ple. For with their inferiours without any trouble, the bare being familiar is obliging enough, and they will pass for worthy and very civil persons upon that single account.

CHAP. XIX.

Of the Civility to be exercis'd among Equals, and of the Art of Raillery.

CIvility then is every where lovely, and the mark of a well-bred man; but the highest and most sensible proof of liberal Education, is from a mans Conduct among his Equals: Towards our Superiours, shame and fear may make us respectful, but towards our Equals nothing is so purely and naturally

turally effectual as good breeding.

When I ſpeak of this Civility, I do not intend that we ſhould obſerve in regard of our Equals with whom we daily converſe, the ſame diſtance and reſpect as with our Superiours, towards whom we ought to carry our ſelves with peculiar devotion.

With our equals we may contract our Ceremony, and make our familiarity atone for our outward formality. But ſtill it is convenient to underſtand that there are different familiarities.

There is a familiarity that conceals nothing, but publiſhes even things that are immodeſt, and this is a familiarity too often practis'd by perſons quite deſtitute of honour, and all ſentiment of it; and is not therefore to be uſed by our young Nobleſs;

Nobleſs; For on the contrary, they muſt neither ſay nor do any thing (what ever freedom may be allow'd them) that carries not the Character of good breeding. *In iis perniciosus eſt error, qui exiſtimant libidinum peccatorumq; omnium patere in amicitia licentiam: Virtutum enim amicitia adjutrix à natura data eſt, non vitiorum comes.* Cic. de amiçitiâ: *It is a great error to believe that friendſhip conſiſts in a liberty of communicating our faults; Nature has appointed friendſhip as a help to our Virtues, not as an aſſociate to our Vices.*

Another man by his familiarity drives on his own intereſt, and purſues his deſigns at the expence and diſparagement of his neighbour, which is a pernicious freedom, us'd much by ſome bold people to abuſe the good

nature

nature and generosity of others; but 'tis quite contrary to the principles of a Gentleman.

There is a third sort to be used among Gentlemen that are equals, and by that we are taught to regulate (as to them) upon a principle of Friendship, avoiding all matters of provocation or offence: We must take all occasion to oblige them, and treat them with respect, not formally and ceremoniously, but with true friendship, as is used by those who are faithful & intimate friends. Wherefore as to live civilly with our Superiours, one Rule is sufficient, and that is to consider them always as above us, so with our Equals we need no more than to consider them as our selves.

For this reason among equals nothing can be more uncivil than to assume, or obtrude upon the rest:

reſt: To appoint your own hours, prefer your own taſt, take the beſt of every thing to your ſelf, to govern all and controul every body, *&c.*

But as this ſort of familiarity diſpenſes with extravagant Ceremonies, it diſpenſes likewiſe with extravagant Complements uſed to great perſons to inſinuate their reſpect: And commonly the Converſation of equals is gayer and with more freedom than among others. But becauſe our Converſation how gay or pleaſant ſoever it may be, ought always to be civil, it will be worth our pains to ſet down ſome rules to prevent confuſion and indecorum in our diſcourſe. And becauſe, according to the humour of this Age, our Converſation runs much upon *Raillery*, it will not be amiſs to

let

let you know that there are two sorts of *Railleries.*

Raillery is naturally a pleasant and witty discourse, expressing something agreeable without offence to any mans person or reputation. Dicacitas sermo facetus & urbanus sine scurrilitate.

But because by abuse the signification of the word is much inlarg'd, there is another sort of *Raillerie* of which most people make use to render any vice or infirmity ridiculous or contemptible, either by manifest, but ingenious derision, or by Mimickry, and counterfeiting their gestures: And this is a Raillery much in fashion among rude sort of people who think they do miracles if they make the Company laugh, without considering any thing of time, place, or person: so that in this sense there

there is not much difference betwixt *raillying*, and railing, only railing is deliver'd bluntly without the trouble of Ornaments.

This last sort of Raillery is altogether unbecoming persons of Education, as being reproachful to him that uses it, as well as to his Neighbour.

The other being innocent, is tolerable in the Conversation of civil men; the art is, to use it handsomely, for we must not only have a good fancy, and a pleasant wit, but our wit must be present and just, to give it a proper application. In effect this raillery consists not in fooling, jesting, or provoking laughter by little puns or conceits abstracted from mean and pitiful subjects, nor from old obsolete Proverbs long since laid aside upon

upon very good reaſon; But we are to think before-hand what we are to ſay, and when we do ſpeak, to bring forth ſomething that is new, ſmart, or ſublime, anſwerable to the quality of the perſon to whom we ſpeak, and not impertinent to our ſubject.

If by long experience and obſervation of our ſelves, we find our wit heavy and dull, we muſt be very cautious of attempting it, and rather quite abſtain: For impertinent raillery rebounds upon our ſelves, and if any one laughs, 'tis more in deriſion than any thing elſe.

Nor are we only to abſtain, for want of this readineſs and vivacity of wit, but though we be happy in that, we are to forbear likewiſe if thoſe to whom we ſpeak, have not quickneſs

and

and capacity to apprehend us. For ſome there are whoſe Ears are impenetrable to any thing of that nature; others are ſo dogged and ill natured, to pervert and miſapply every thing that is ſpoken; Theſe are a troubleſome kind of people, but becauſe they are too common in the World, he who deſires Converſation, had better frame himſelf to their weakneſs, than imitate the raſhneſs and vanity of ſome who will rather loſe their friend than their jeſt: and common ſenſe will teach us that common applauſe is no competent recompence for the loſs of a friend.

To avoid therefore the inconvenience of being offenſive in diſcourſe, the following Rules are to be obſerv'd.

Firſt, We are not (how pertinently

tinently ſoever they may come in) to make any perſonal raillery that may reflect particularly upon any man living, or but lately dead, becauſe they may be ſaid to be ſtill alive in the eſteem or memory of their friends.

Secondly, We muſt diſtinguiſh voluntary and natural defects: It would be rude and unbecoming to rally upon a Man for being Blind or Lame, becauſe 'tis not his fault, and no Man would be ſo that could help it. On the other ſide it would be as vain and ridiculous to boaſt of our handſomneſs, as being a thing accidental, and not at all of our own acquiſition.

Thirdly, We muſt diſtinguiſh betwixt the outward and the inward parts; the outward are not ſo dear and ſenſible to us; For Example, a Man would not be

be ſo much netled to be ſaid to be of an ill miene or behaviour, as to be ſaid to be a Fool. A Woman would not be ſo much inrag'd to be pronounc'd no Beauty, as to be ſaid to be unchaſt.

Fourthly, Even in the interiour qualifications, we muſt diſtinguiſh what makes men really meritorious, from what common opinion, or the weakneſs of human judgment has ſubſtituted in the place of merit; For Example, ſome Men would be leſs offended to be counted Fools, or debauch'd, then Cowards: Some Women would take it leſs kindly to be reproach'd with folly or immodeſty, than to be ſaid to be no Gentlewoman.

Fifthly, We muſt diſtinguiſh upon actions. Thoſe which

touch upon nice and delicate points, affect us most sensibly: If we should droll upon a Souldier for running away, it would concern him more than to be upbraided with nonsense. To reflect upon a Lady (though in jest) for having set her self out to the life in order to some evil design, would nettle her more than to say she had made her self fine to go to Church. The reason is, because 'tis the humour of the World; because mens actions are made Rules to their Virtue, whereas their Virtue should be a Rule to their actions; Because they think that contemptible, that is not, and that meritorious which is only imaginary. 'Tis our blindness, and the intoxication of our corrupt nature, and we are not to impose laws upon other people,

ple, becauſe there are others appointed particularly to that Office. Being oblig'd therefore to live among theſe whimſies and miſtakes, we muſt endeavour to conform, and avoid all kind of offence where Cuſtom has eſtabliſh'd an Error. To do which, is to frame to the chief rule that I have preſcrib'd of conſidering our equals as our ſelves. For if according to the Cuſtom of the World nothing goes ſo near us as contempt, eſpecially from perſons who can pretend to no authority over us, it is certain, that being unwilling to be derided our ſelves, nothing can be more unhandſome and unjuſt than to deride other people.

So then we ſee how tender a thing raillery is, how hard to be kept within the bounds of Civility, and how little room

remains for it, if we would avoid the dangers premis'd: It reſts that we uſe it only upon outward things, and be cautious of applying it to the perſon.

There is another thing no leſs carefully to be obſerv'd, that even among thoſe outward things we be not too bold with any to which we owe a natural reverence or reſpect; Religion is a thing not to be raillied upon, though never ſo gingerly. For Example, if ſpeaking of Grace we ſhould ſay thus, *Tea! Grace it ſelf, the divine Grace, that makes ſuch a noiſe in the Schools, and produces ſuch ſtrange effects in the minds of Men: This Grace ſo powerful, and yet ſo gentle, that it triumphs upon the hardneſs of our hearts without offending the liberty of our Will: This Grace*

that

that ſubdues our nature by compliance, and becomes Miſtreſs of our appetite by leaving it to it ſelf; what is it, but a Metaphyſical Notion, that no man can explain or comprehend? A piece of profaneneſs not to be endured in civil, ſcarce in human Converſation.

Again, we muſt not be immodeſt in our raillery, touching upon things that ought to be conceal'd, though it be wrap'd up in never ſuch clean linnen: as if with that old Protodroll *Rablais*, we ſhould ſay; *Returning to our Ships, we ſaw behind I know not what people, doing I know not what, I know not how.* And another ſhould Anſwer, *It was (as I have been told) two men of I know not what age or condition, who went together upon I know not what buſineſs. Af-*

ter they had both done (in their judgments) with very great ſatisfaction, by a certain curioſity that moſt men have in thoſe Caſes (of which Æſop himſelf could give no reaſon) they look'd behind them, to ſee if the effect was anſwerable to their opinions; One of them was well pleas'd, and congratulated the delivery. The other could find nothing. He ſearch'd, and felt, and groap'd, but nothing to be found: He was confident he had done ſomething, and in mighty confuſion (believeing he was mad) call'd out to his Camerade to lend him his hand for further inquiry; who aſſur'd him he was bewitch'd. The weather being cold, that was no place to ſtay in, and they betook themſelves to their journey: The poor inchanted Gentleman throwing his Cloak over his ſhoulder,

conſtrain'd

conſtrain'd his Companion (by I know not what Magick) to clap his hand to his Noſe: Hold, ſays his Camerade, Let's make the tother ſearch; and finding by intimation from their Noſtrils, that the je ne ſcay quoy *they look'd for was betwixt the lining and his Cloak, they perceiv'd that upon his ſtanding up, it was fallen down to the bottom, according to the natural tendency of every thing that is heavy.*

Another thing with all accuracy to be eſchew'd, is playing upon the infirmities or misfortunes of any Man; For a generous mind will never inſult upon the afflictions of another. It is baſeneſs in reſpect of the World, and 'tis impious in reſpect of God. For Example, if one ſhould be telling this following ſtory, *That there was upon a time*

a certain rich man who had invited a great number of his friends to dine with him; That as dinner was coming in, a Letter was brought to him with the news of the wreck of a Ship at Sea, in which was the greatest part of his Estate; The poor Man surpriz'd with the tidings, and unable to recollect himself, Commanded the Cloth to be taken away, desir'd his friends to retire to their own Dinners at home, and went and lock'd himself up. Alas, poor Man (says a Droll that stood by) *he is in mighty disorder, otherwise he might have sent us to have been treated by the Syrens and Tritons at Sea, who without doubt are junketing and very merry upon what he has lost.* Nothing is more dis-obliging and unchristian, and therefore great caution is to be taken how

how we reflect upon any mans Religion, Reputation, or Infirmity.

In other things we may take our liberty, that is to say, not transgressing the Rules of Modesty which ought to be an inseparable Companion of all our actions and words. Otherwise, as I said before, we may with Confidence take our swing, especially if we have the felicity of delivering things well. For people are generally so far from taking snuff at what is spoken freely and wittily without reflexion, that every man is pleas'd; Innocent gaiety being almost an infallible mark of a good nature, and generous mind, renders the person who uses it, grateful in all Companies, and indears him exceedingly.

CHAP.

CHAP. XX.

When we are not to require reſpect.

WE muſt underſtand likewiſe that in regard of our ſelves, no honour or reſpect is to be requir'd in preſence of a greater perſon to whom we owe it our ſelves. Becauſe Civility demanding that we upon all occaſions do ſhow our ſelves humble, exacts it with more rigour in this Caſe, where the greater according to the methods of Nature, debaſes (I might ſay devours) the Prerogatives of the leſs. So that for Example, 'tis indecent for a perſon of meaner quality to ſwagger and appoint any body to attend him, his ſuperiour being in the room:

And

And 'tis the ſame in a Lady to cauſe her ſelf to be led, or her train carry'd up, in the apartment or preſence of another of higher condition.

CHAP. XXI.

The application of theſe Precepts of Civility to every occaſion. Of Flattery, and too great ſcrupuloſity.

IT remains now we let you know, that though this Treatiſe be divided into Chapters for Orders ſake; it follows not that we are to practiſe Civility according to the Letter, and as things are diſpos'd therein. But we muſt frame general precepts to our ſelves, that may be ſufficient to make us acceptable in all places. More-

Moreover we must apply our selves with discretion, and observe the Punctilio of degrees: For if we are bound to be civil to our equals with a friendly and amicable Civility, we must be more so to those who are any ways above us, more so to those above them, and so on to a Prince or Crown'd head, in which Case it ceases to be respect, and becomes absolute duty. But thorough all those steps and gradations we shall do well enough, if we remember the documents that have been given in regard of the Place, Person, and time.

To discover at one glance how we stand, and at the same to prevent many irregularities, we need no more than one short and infallible rule that comprehends all the rest.

We

We muſt conſider the effect of the Precept with the Precept it ſelf. A few Examples may illuſtrate our meaning: One of our Precepts for the Table is, not to pull off our Hats. Upon this Principle, a private Gentleman being at the Table of a Prince, if in Complement the Prince ſhould drink to him, would it not be rude to have the Gentleman remain cover'd, and return nothing but a nod? What would be the conſequence think you, to ſee an inferiour, whoſe reſpect is a duty, continue as ſtarch'd and immoveable as a Statue upon a Piedeſtal, whilſt the Prince is loading him with Courteſy? The abſurdity is eaſily imagin'd if we but fancy them at the Table with a great deal of Company, the Spectators behaviour would quickly convince

convince the Gentleman of his Error. This Precept therefore cannot be obſerv'd in this occaſion; He is oblig'd of neceſſity to pull off his Hat, and make his humble obedience as is ſaid before, and theſe irregular actions (rightly plac'd) are teſtimonies of greater reſpect.

Again, being at Table with perſons of quality who by their preheminence ought firſt to be carv'd, eſpecially before our ſelves; It would be a mad piece of Civility, if one of thoſe perſons calling to me for a piece of Houſhold Bread that ſtood by me, and was perhaps cut the day before, I ſhould in purſuance of our Rules, give him the firſt piece that was dry and hard, and keep the ſecond which is beſt, for my ſelf.

Another Rule teaches us to permit

permit a perſon of quality to go before us; But if we be to paſs a River or Slough, where (beſides the danger to which we may expoſe him) by coming after him we muſt daſh and perhaps durty him, how ridiculous would it be for us to keep to the Letter of the Precept, and behold his Lordſhip in that pitiful pickle?

To make a judicious application of our Rules, we are to conſider as well the effect and conſequence of our Precepts, as the Precepts themſelves; if the Conſequence be like to be indecent, we muſt rectify it according to the beſt of our diſcretion.

And now we muſt advertiſe, that in the practice of Civility, there are two extreams into which we are in great danger to fall.

The

The first is when by excess of Civility we accumulate blind and superfluous Complements upon the person to whom we make our Court; and this is call'd Flattery; which proceeds only from base and selfish minds, and turns always to the disadvantage of him that receives it: For as the Flatterer discovers by his continual adorations, a mean and abject spirit, so he who permits it, shows himself vain and weak to be affected with such fooleries as arise from nothing less than an esteem of his merit. *Quanquam ista assentatio perniciosa sit, Nocere tamen nemini potest nisi ei qui eam recipit, atq; eâ delectatur: Ita fit ut is assentatoribus patefaciat aures suas maximè qui ipse sibi assentitur, & se maximè delectet. Cicero de amicitia.*

The

The ſecond is when for better diſcovery of things, we are too ſcrupulous and nice, making our ſelves Slaves to our ſuſpicion, and diſquieting our ſelves to that degree that we become ridiculous to other people by our formality and exactneſs.

Civility ought to be free, natural, neither affected nor preciſe; and when we have paid our reſpects according to our duties, we muſt not be timerous and fearful, but ſpeak our minds freely: For in ſome people this fear goes as far as to trembling, which is not only unpleaſing to the perſon to whom we ſpeak, but implies meanneſs of Education, and ſavageneſs of Nature.

From whence it clearly appears that Modeſty is not, as many people think, a ſort of pu-

ſillanimity that leſſens, and debaſes a perſon of quality: But on the contrary, a bridle and reſtraint to audacity, that renders us diſtaſtful to people of good Education. We may take that for conſtant which *Cicero* affirms, *Sine verecundia nihil rectum eſſe poteſt, nihil honeſtum:* without Modeſty nothing is laudable, nothing is honourable.

CHAP. XXII.

Some general Obſervations not unworthy our remembrance in relation to the regulating of our Actions.

'TIS natural to all Mankind to love and to deſire to be beloved, as the prime Method

Method to obtain other benefits and enſuing advantages that we aim at. To acquire this from others depends principally upon the behaviour of our ſelves. A man that would make himſelf beloved, muſt firſt render himſelf amiable. Now this is done by behaving of our ſelves civilly, or with Civility to all men. Civility doth chiefly conſiſt in theſe three parts. 1. In not expreſſing by actions or ſpeeches any injury, diſeſteem, or offence, or undervaluing of another. 2. In being ready to do all good offices and ordinary kindneſſes for another; and, 3. In receiving no injuries nor offences from others. That is, in not reſenting every word or action which may (perhaps rationally) be interpreted to diſeſteem or undervaluing. For

our

our outward behaviour in general, that is best that declares the sincerity and uprightness of the heart. Every man is loved for his honesty, and Villains pretend to it, and under that colour practise deceit; a formal starcht behaviour is odious, and being forc't and unnatural, clouds and disgairs the Soul.

Comity and Affability are the Ornaments of Converse, and declare one a lover of Mankind, and argue a good harmony and concord of the passions. They are made up of a mixture of Civility and freedom, qualified with a respect to the person you converse with.

He that would be reckoned or esteemed in the place where he lives, must be careful to perform all acts of justice in his dealing between man and man, accord-

according to the 1 Maxime. And above all things, let his word be as punctual as his bond, and as ſacred even in the ſmalleſt matters. Nay, it ſhould be more carefully obſerved than a bond; for herein his honour and honeſty are the ſecurity. And this, though the cheapeſt policy, will ſecure his intereſt with all that know him; the want hereof makes one cheap, and cenſured by the meaneſt he converſeth with, and will render him ſuſpected, when he intendeth the moſt heartily.

¶ Honeſte vivere, neminem lædere, ſuum cuiq; tribuere. *Juſt. Inſt. cap.* 1.

Diſcover not the ſecret of a friend, it argues a ſhallow underſtanding, and a weakneſs. He that is not conſtant in preſerving what is committed to him, cannot be a friend. And ſuch

is

is a talkative man, that uſes his mouth like a Sluce, to let out all that is within him.

Say not to a man (that you have not more than common aſſurance of to be your boſom-friend) that you have a ſecret, but dare not tell it. Neither preſs a man vehemently to conceal what you have imparted to him, it implies you ſuſpect what you have done, and diſtruſt in his prudence.

The vice or debauchery of another ſhould never be the ſubject of publick talk; not of your friend, becauſe you love him; nor of your foe, becauſe he is ſo; for this will be conſtrued the hatred to the one, and in partiality to the other.

No man is to gain a reverence for his own vice, and he that vauntingly declares it, pulls off

an

an outward, ſilken, glorious Coat, to ſhew a dirty louſie Shirt, that is next to his Skin. Every mans fault ſhould be every mans ſecret; for he that divulgeth it, is a ſcandal to them that hear him.

When you do a man a kindneſs, do it at firſt, rather than to let it, by arguments or importunity, be extorted from you: This is a double courteſie, and wholly obligeth the perſon to your ſelf.

If you have a debt upon you, which none almoſt can avoid, be punctual in your payments; and if poſſible, let not him that asks, go without it; for by this means you probably either ſave his reputation, or capacitate him to a bargain to his advantage, and generally there is one of theſe at the bottom. For moſt

men are unwilling to be troubleſom to others but on conſtraint. He that neglects his debts is undone to the World, and muſt not expect either to eat or ſleep in peace, and a poor mans debt makes the greateſt noiſe.

As a man ſhould not let himſelf lie open to all the pumpings of the pragmatical(but put them off, and here Droll is beſt) So to be over ſevere in not replying to ordinary and eaſie deſires, and ſhy in giving his opinion in common demands, argues either pride or formality. The formal man tells you nothing but what is above the vulgar, and obliges you with a favour which you muſt ſo look upon, though the things often are not worth the keeping.

By this you may conſider how far

far you may tell news, but tell none to him that pretends to be a States-man, nor as him none; for the first he'll seem to slight, and seem to know it before; for the latter he thinks secrecy becomes him, and therefore you disoblige him.

When you represent the actions of any of your Superiours, do it as candidly as you can; 'tis the Method of the World for the lesser to depend upon the greater; and if you aim at Imployment, avoid being censorious especially, herein you may before you are aware, cut that thread upon which your sole intereſt did depend.

Fancy and chance lift most into Imployments, and there needs only on our part to stand in the way; and that man removes himself or his friends at a

diſtance from him, that comes too cloſe with them in private.

If you are a Favourite to a Great man, aim not to have his ear ſolely to your ſelf; for his ſlips ſhall be ſure to be imputed to you, and what he doth well to himſelf.

Let your diverſions and your buſineſs be mixt together; for recreations, thoſe of the body are better than thoſe of the mind. They that can find themſelves no imployment but their pleaſures, are in perpetual diſeaſe: 'tis as if a man ſhould never eat any ſubſtantial meat, but live only upon ſauce. Surely no man ſhould live in this World that hath nothing to do in it.

Say not you are extream buſie, nor that you have ſuch a great deal of buſineſs, but rather

ther go about it, and do it, and when it is done, you will be more esteemed.

Scorn not any man for the infirmities of Nature, which Art cannot amend, nor hide; nor delight to mention them, since they often create envy, and sometimes revenge.

Shew not your self joyful and pleased at the misfortunes that have befallen another, though you hated him, it argues a mischievous mind, and that you had a desire to have done it your self, if you had had power or opportunity to your will.

These Precepts are rather reducible to the Rules of Prudence, than Civility properly; but they two being so nearly related, I conceived it not amiss to give them. No man can be a Civil man that is not a wise

man; wherefore to conclude, I ſhall tell you what a wiſe man is: He hears rather than talks, believes not eaſily, judges ſeldom, and then upon examination, deliberates before he reſolves; is conſtant in his reſolutions, fears not to repent; he ſpeaks well of all, defendeth the fame of the abſent; is courteous, not flattering, readier to give than to receive; loves his friends, but doth nothing unworthy for their ſakes; is ready to aſſiſt and pleaſure all men, many times unknown; he conſiders events before they happen, and then is neither exalted nor dejected, he will avoid anxiety and moroſeneſs, is even in his carriage, true in his words; the ſame in reality as he is in ſhew; admires few, derides none, envies none, deſpiſeth none,

none, no not the moſt miſerable; he delights in the company of wiſe and vertuous perſons; profereth not his counſel when he underſtands not well; is content with his condition; he doth not any thing through contention, emulation, or revenge, but endeavours to do good for evil; he labours to know ſo much as to be able to depend upon his own judgment, though he doth not, *&c.* but let this ſuffice.

CHAP. XXIII.

The Concluſion of this Treatiſe.

THeſe are the Obſervations we have thought fit to make, for the inſtruction of young Gentlemen: It was not

poſſible to give Precepts proper for all accidents and occurrences in human Converſation: and we are not ignorant alſo that many things are inſerted that every body knows, and perhaps many have publiſhed before: But it could not be otherwiſe, for our ſubject being Civility in the actions of men, and they being almoſt always the ſame (men having drunk, and eat, and ſpit, *&c.* from the beginning of the World) It could not be avoided but ſpeaking of the ſame actions, we muſt now and then repeat the ſame Rules. For Civility being nothing but what reaſon has judg'd convenient upon Principles of Nature and Cuſtom; no man can imagine but before us there have been reaſonable men as well able as we to diſcern, and direct what

was

was fit and convenient in that Caſe.

For the compoſing of this Treatiſe, I have conſulted as few Books as I could, knowing that the Rules of Civility depending much upon Cuſtom, old Notions would rather diſtract and incumber us than otherwiſe; However, if I be found jumping with other Authors, who perhaps have writ upon the ſame ſubject (as it is probable enough that among ſo many worthy perſons as do make it their buſineſs to inſtruct youth, and apply themſelves to it with ſo much zeal) ſome there muſt be who have touch'd upon the ſame ſtring, as the moſt neceſſary part of their inſtruction, at leaſt which appears the beſt, and is moſt obvious to the Eyes of the World;) I cannot finiſh without requeſting

ing that they will be Civil and Courteous to me, and not blame me if in ſome things I have imitated them.

In ſhort, if in ſtrickneſs I reſemble theſe, or rather thoſe who collecting and compiling of Laws that they never pretend to have made, would be thought vain and ridiculous if they ſhould aſcribe any thing extraordinary to themſelves, I ſhall be far from taking offence, if any body adds to my labours; I ſhould rather rejoice if ſome more able perſon would take incouragement from what I have begun, to go on with the deſign, and compleat that which I have left ſo imperfect; for whatever has been ſaid (and doubtleſs much has been ſaid) by me or others upon ſo plentiful a ſubject, there remains ſtill much more

more to any man that is ingeniouſly Contemplative.

Moreover, that Cuſtom we mention permits not that our Laws be unchangeable: As many of our old Rules have been chang'd already, ſo I do not queſtion but many of theſe will be chang'd hereafter. Formerly 'twas lawful to ſpit on the ground before a perſon of quality if we trod upon it with our foot, at preſent 'tis rude. Formerly we might hawlk before a perſon, if we did not ſpeak whilſt we were hawlking, now 'tis otherwiſe; Formerly we might dip our Bread in the ſawce, if we had not bit it before, now 'twould be Clowniſh; Formerly if any thing in our mouths was offenſive, we had liberty to convey it out as well as we could, and throw it upon

upon the ground: now 'tis intolerable, *&c.* So then 'tis clear, Custom can improve, abolish, or change Laws as it pleases, and 'tis possible may do so by mine; Nevertheless Civility proceeding Essentially from Modesty, and Modesty from humility, which stands, like the rest of the Virtues, upon unshakeable Principles, 'tis certain, though Custom may change, Civility will not, and he will always be civil that is modest, and he always modest that is humble.

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FINIS.